Of the Imitation of CHRIST,

Three, both for wisedome, and godlines, *most excellent bookes; made* 170. yeeres since by one THOMAS *of* KEMPIS, *and for the worthines* thereof oft since translated *out of Latine into sundrie languages* by diuers godlie *and learned men:*

now newlie corrected, translated, and *with most ample textes, and sentences* of holie Scripture illustrated by THOMAS ROGERS.

Iohn. 14, 16.
I am the waie, the truth, and the life.

Mark. 8, 34.
Whosoeuer will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

1. Cor. 11, 1.
Followe me, as I followe Christ.

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Cum priuilegio Regiæ Maiestatis.

DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SVMMI IN ANGLIA
CANCELLARIA-
TVS AMPLI-
TVDINE IL-
LVSTRI;
THOMAS ROGERIVS
HOS VERE QVIDEM AVREOS DE
CHRISTO IMITANDO LIBEL-
LOS, A SE E LATINO CON-
VERSOS, CASTIGATOS, ET
VARIIS, AC MVLTIPLI-
CIBVS SS. SCRIPTV-
RAE SENTENTIIS
INSIGNITOS, IN
GRATI ANIMI
TESTIMONI-
VM CONSE-
CRAVIT.

The first Epistle of the *Translator touching Christi-* an imitation in general, to the *faithful Imitators of our Sauior* Christ in England, S.

Who entereth into a due consideration of mans nature, shal easilie perceaue that most stranglie it is addicted vnto Imitation; and, though in truth, we should liue by lawes not by examples, that examples doe more moue, than doe lawes. Seruants in a familie; soldiers in an armie; subiects in a Common-weale maie confirme what I saie. For seruants wil imitate their maisters; soldiers their capitaines; subiects their gouernors [a], *be they good, be they bad, yea get they praise or get they infamie, profit or hurt therebie: thinking their liues to be a lawe; and that to be wel done which is done after their example* [b].

Man by nature is giuen to imitation.

[a] Eccles. 10 verse. 2.

[b] Hieron. in Epist. ad Heliodo.

1. *Wherebie I note, first, that they*

should haue great regard vnto themselues, who are anie waie, either for birth, or for office, or for calling, whether it be spiritual or temporal better than other men. For they cannot sinne without great hurt, and danger to the Common-weale

[c] Cic. act. 2. in Verrem.

saie I of them, as once spake Cicero *of iudges* [c]. *Whence it is, that* mightie men shal mightilie be tormented [d].

[d] Wisd. 6, 6.

2 *Secondlie, that, seing our nature is such, we are to take special heede whome we folowe, or imitate. For euerie one maie not be folowed; neither shal the vngodlie behauior of others excuse vs before God.* For we must al appeare before the iudgement seate of Christ [e] to receiue according to our owne deeds [f]. *The licentious life of the Magistrate shal not quite the subiect, if he liue not vnder lawes; nor the wickednes of maisters excuse the seruant, if he be vngratious; nor the il conuersation of the preacher, be a cause to saue the hearer, if he be vngodlie.* For that soule that sinneth, *be he what he be maie,* shal die [g].

[e] 2. Cor. 5, verse. 10. Reu. 22, 12.

[f] Ps. 62, 12. Mat. 16, 27. Rom. 2, 6.

[g] Ezec. 18, verse. 4.

Who are to be folowed.

The precept therefore which is giuen to an imitator of Orators, I could wish were folowed of a Christian Imitator. In oratorie imitation two sortes of examples there

there be: one alwaies, and most necessarie to be folowed [h], *the other but sometime and in somethings. The example alwaies necessarilie to be folowed of an Orator is among the Græcians Demosthenes, Cicero among the Latins: they who are but sometime, and in some things to be folowed, are Poëts and Historiographers.*

So in Christian imitation two sortes of examples there be: one to be folowed and that both necessarilie, and alwaies, which is our Sauior Christ; the other but sometime and in some things, as are good men and women, whether they be aliue or dead.

Strange perhaps it maie seeme, that the good but sometime and in some things should be imitated. Yet is it not so strange as true. For euerie example of theirs may not be folowed of vs. For the better conceauing whereof it is to be noted that foure sortes of examples, yea of the elect, and righteous we maie reade of in the holie Scriptures.

1 *The first we maie behold to imitate: as Abrahams faith* [i]; *Iosephs chastitie* [k]; *Dauids zeale* [l]; *Tobias pitifulnes toward the poore* [m]; *and such like wherewith the Bible is most singularlie replenished.*

[h] Sturmius in ca. 1. lib. sui de Imitat. Orat.
Oratorie Imitation.
Demost.
Cicero.
Poëts.
Historiographers.
Christian imitation.
Christ alwaies to be folowed.
Good mẽ but sometime and in somethings to be folowed, and why;
Foure sorts of examples of good men mentioned in the holie Scripture.

[i] Gen. 15, 5. 6. Rom. 4, 9. 10, &c.
[k] Gen. 39, 7 8. 9, &c.
[l] Psalme. 119, 14, 20, &c.
[m] Tobit. 1, 16. 17. 18. Tob. 2, 2. 3. 4.

These are set before vs, that we should not be slothful, but folowers of them [n] which through faith & patience inherite the promises.

2 *Other examples there be which are wicked: as the incredulitie of Moses and Aaron* [o]; *the adulterie of Dauid* [p]; *Peters denial* [q]; *the ambition of the Apostles* [r] *&c. which are placed before vs, but for diuers ends. First to keepe vs from that vane opinion which in these daies hath mightilie crept into the minds of manie, that the elect and regenerate sinne not. For that ech of these, yea and al these too were elected, I thinke the most fantastical will not denie, and yet that they sinned in most hainous manner is apparent.*

Secondlie to make vs the more warelie to looke vnto our footing. For, if they so highlie in Gods fauor, & so singularlie adorned with his heauenlie giftes, did fal and defile themselues so filthilie with sin, with what great feare and trembling ought we to make an end of our saluation [s], *who are nothing comparable in spiritual gifts vnto them; least as God either punished (as he did Moses* [t], *Aaron* [u], *and Dauid* [x] *with temporal punishment) or reproued (as Peter* [y], *and the Apostles* [z]*) them to their amend-*

ment:

[n] Heb. 6, 12
[o] Nomb. 20 verse. 12. Nomb. 27, verse. 14. Deut. 32, 51 52.
[p] 2. Sam. 11 verse. 2. 3. 4. 5.
[q] Matt. 26, verse. 69. 70, &c.
[r] Luke. 22, verse. 24. 25, &c.
[s] Phil. 2, 12.
[t] Deut. 34, verse. 1, &c. 4. 5.
[u] Nomb. 20 verse. 25. 26. Nomb. 33, verse. 38.
[x] 2. Sam. 12 verse. 10. 11. 2. Sam. 16, verse. 22.
[y] Lu. 22, 61.
[z] Mar. 10, 42 Luk. 22, 25. 26, &c.

ment: so he punish vs eternalie to our vtter confusion!

Thirdlie, though we sinne, that we neither go on foreward, and proceede in wickednes, nor desspaire of Gods mercie, no more than they did. For the Lord is rich ouer al [a] that cal vpon him, & repent. *Therefore ought no man to desspaire.* For it is a true saieng [b] and by al meanes worthie to be receaued, that Christ Iesus came into the world to saue sinners [c], *wherebie manie haue attained mercie,* vnto the ensample of them [d] which shal in time to come beleeue on him vnto eternal life.

Last of al they are set before vs to this ende, that as God is merciful; so should we be [e]. *And as he is readie to receaue such into fauor as repent* [f]: *so should we be merciful towards al men* [g], *that in his iudgement, we maie find mercie* [h]. *Wherbie certaine both Heretikes, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be saued* [i]; *and Atheists, as Machiauel, & his fauorers, who think that iniuries receaued should neuer be forgiuen* [k], *are confuted.*

3 *Other things were wel done by good men in times passed, which in these daies cannot*

[a] Ro. 10, 12
[b] 1. Tim. 1, verse. 15.
[c] Matth. 9, verse. 13. Mark. 2, 17.
[d] 1. Tim. 1, verse. 16.
[e] Luk. 6, 36.
[f] Luke. 15, verse. 20. 21. Ecclus. 2, verse. 18. 19. 20. 21.
[g] Matt. 18, verse. 21. 22. Matt. 5, 44. Luke. 17, 3. 4.
[h] Matt. 5, 7.
[i] Cypr. lib. 4. Epist. 2. Epist. Euseb. lib. 2. cap. 43.
[k] Theorem. 6. lib. 3. Cõment. cõtra Machiauel. page. 314. 315. 316, &c.

l Leu.12,2, 3. cannot be followed of vs without offence to God. As they circumcised their male
m Actes.15, verse. 1. 5,&c. children the eight daie [l], which is vnlawful for vs to do [m]; they offered sundrie, and manie sacrifices, I meane blodie
Gal.5, 1. n Leuit. 17, verse. 3. 4,&c. sacrifices, vnto the Lord [n], we maie not so do [o]; one brother in those daies married the wife of another [p], so to marrie
Leui.22,17. 18. 19,&c. now were incest.

o Colos.2, verse. 20. 4 Finalie some deedes we maie read of which were singular, such as neither we may, nor others in those days might folow
Hebr.9, 1. Heb.10, 1. 2,&c. without the special and extraordinarie motion of the holie Spirit. As was Abrahams readines to kil his owne and onelie
p Deut. 25, verse. 5. 6,&c. sonne Isaac [q]; as likewise was the spoile which the Iewes made of the Aegyptians
Ruth.4, 3. Mat.22,24. 25,&c. by deteining their iewels of siluer, and iewels of golde [r]. The doing whereof was
Mar.12,19. 20,&c. commended [s]; but most damnable should
q Gen.22,1 2. 3,&c. be in others, for that there be commandements to the contrarie [t], but none to do so.

r Exod.12, verse. 35. 36. Wherebie it is apparent that good men are not in al things to be imitated. But as S. Paule would be so folowed, as he folowed Christ [u]: so should
s Gen.22,1. Exod.11,1. 2. they be.

t Deu.5,17. Exod.20,13. Matth.5,21. Deut.5,19. Exod.20,15. Rom.13,9. u 1.Cor.11,1.

There-

Therefore our Sauior is the example of vs to be folowed, and that alwaies, and necessarilie: alwaies, for that he was most perfectlie good [x]; *and necessarilie, because both himselfe* [y], *and his Apostles* [z], *haue commanded vs to do so.*

But here mistake me not, I beseech you. For albeit I saie our Sauior Christ is alwaies; yet do I not saie in al things: and though necessarilie to be folowed; yet not as he was God. For he fasted fourtie daies and fourtie nights [a]; *he rebuked the waues of the sea, and the windes, and they ceased raging* [b]; *he walked on the sea as on drie land* [c]; *with seuen loaues and two litle fishes he fed foure thousand men* [d] *besides women and children* [e] *at one time; at another with fiue loaues and two fishes, he fed about fiue thousand men* [f], *beside women and children* [g]; *he restored sight to the blind* [h]; *health to the sicke* [i]; *to the dead life* [k]; *and manie other miracles by the almightie power of his Godhead he wrought, which are vnimitable (as I maie saie) of mortal man. In somuch that they offend greatlie, whether they do it of superstition, as Papists; or of meere zeale, as did the God of*

Christ alwais necessarilie to be folowed, & why;

[x] Esai. 53, 9 Iohn. 8, 46. 1. Pet. 2, 22. 1. Iohn. 3, 5.

[y] Matt. 11, verse. 29. Ioh. 13, 15. 34. Ioh. 15, 12.

[z] 1. Cor. 11. verse. 1. Ephes. 5, 1. 2. Philip. 2, 5. 1. Pet. 2, 21.

[a] Matt. 4, 2.

[b] Luk. 8, 24 25. Mark. 4, 39.

[c] Matt. 14, verse. 25.

[d] Mar. 8, 9.

[e] Matt. 15, verse. 34. 38.

[f] Ioh. 6, 10.

[g] Matt. 14, verse. 19. 21.

[h] Matth. 9, 27. 28. 29, &c. Matth. 4, 23. 24. Matth. 9, 35. Marke. 5, 35. 41. 42.

[i] Marke. 5, 25. 26, &c.

[k] Iohn. 11, 43. 44.

Nor-

Norweigh[l], who dare enterprise to imitate our Sauior in anie thing which he did miraculouslie as a God. My reason is, because there is neither commandement that we should, nor example of anie disciple or Apostle in holie Scripture that would, or durst so do. For we are not commanded to make a new world, to create things visible or inuisible; no nor in the world to do miracles, and to raise the dead, said Augustine [m], and so do I.

Our Sauior Christ therefore in those things which he did as a God must religiouslie be worshipped; and folowed zelouslie in what he did as a man. He that loueth and hateth what Christ as a God, doth loue and detest, imitates Christ as much as man maie imitate God [n]: he that doth that which Christ did as a man, doth folowe Christ as a Christian should.

What that is, this booke at large most notablie, and Bernard in few wordes doth showe, namelie [o], to abhor the vanitie of the world, and that couragiouslie; For Iesus, because he would not be elected a King, fled fro the multitude: to repent, and that hartelie; For Iesus was killed as a Lambe: to haue true charitie; For Iesus praid for his enimies.

[l] One so called for his fasting 40. daies, which he did more than once: of whom John Wierus in a treatise of his De Ieiunijs Cõmentitijs, pag. 125.

[m] August. de verbis Domini. Wherein Christ is to be imitated.

[n] Theodor. lib. de Actiua virtute.

[o] Bernardus li. Sent.

1 And

1 *And hereunto we are moued, as by the commandements both of Christ himselfe, and of his Apostles Paule and Peter, of which afore:* 2 *so partlie because we are called Christians;* but Christians haue their name of Christ, therfore is it meete that as they be coheires of his name, so they shold be folowers of his holines, *so Bernard* [p]; *and* No man is rightlie called a Christian, who to the vttermost of his abilitie doth not resemble Christ in his conuersation, *so Cyprian* [q]; *finalie,* Who doth not imitate Christ, maie wel be called a Christian, but he is none, *so Augustine* [r]. For what doth it profit thee to be called, what thou art not, & to vsurpe a strange name? If thou louest to be called a Christian, shew the fruites of Christianitie, and then wel maist thou take the name of a Christian vnto thee, *saide the same Augustine* [s]. 3 *Partlie for that he is our God. Therefore is it our partes to imitate him, whome we worship and serue.* 4 *Partlie, because we are by nature giuen to imitation. Wisedome would therefore we should imitate the best.* 5 *And partlie because we are Englishmen, who of al other people are most famous,*

Reasons why wee should imitate, or folowe our Sauior Christ.

[p] Bern. lib. Sent.

[q] Cyprian. de 12. abusionibus.

[r] August. de vita Christiana.

[s] In the foresaide place.

mous, and infamous too for imitation. A shame were it therefore for vs to imitate so painefulie as manie do in eloquence Cicero; in philosophie Aristotle; in lawe Iustinian; in Physick Galen for worldlie wisedome; yea to imitate, as most do, the French in vanitie, the Dutch in luxurie, in brauerie the Spanish, the Papists in idolatrie, in impietie and al impuritie of life the Atheists, and not to folowe our Sauior Christ in heauenlie wisedome, and in al godlines of manners.

That we maie so do, he from whom euerie good gift, and euerie perfect gift doth come [t], the Father of lights grant, who with the Sonne, and holie Ghost, be praised euermore both in our harts, mouths, and conuersation, that others seeing our good workes maie glorifie our Father which is in heauen [u] Amen.

[t] Iam. 1, 17.

[u] Matth. 5. verse. 16. 1. Pet. 2, 12.

Farewel in him whom we are to folow, the 30. of Iulie, An. 1580.

Tho. Rogers.

¶ A ſecond Epiſtle *concerning the tranſ-* lation and correction *of this Booke.*

Sebaſtian Caſtellio hauing tranſlated this booke into Latine, thought it good by waie of Preface to giue ſome reaſons, both why he had tranſlated the ſame being in Latine alreadie; and wh y ſo he had tranſlated it, leauing ſomewhat of the Autor out.

The caſe ſtandeth with me as it did with *Caſtellio*. Therfore am I to yeeld ſome reaſons both why I haue tranſlated this book into Engliſh being in Engliſh alreadie; and why ſo I haue tranſlated it, leauing ſomewhat out, as I haue done.

For the firſt I ſaie, that neither is my doing for noueltie ſtrange; nor am I (as I truſt) to be reproued therefore. For both I haue examples of good men in al ſciences, and profeſſions, who to their great cõmendation haue done the like; as maie witnes the ſundrie and diuers

uers interpretations of the workes of *Aristotle*, and *Plato* for philosophie; of *Demosthenes* and *Isocrates*, for Oratorie; of *Galen* and *Hippocrates*, for Physick; for Diuinitie of the sacred Bible: and also I haue taken the translation thereof vpon me, not so much to translate, as to illustrate the same with places of Scripture. For doubtles great pittie was it, that a booke so plentifulie, or altogether rather fraighted with sentences of the Scripture, was either no whit, as in some, or no better, as in the best impressions, quoted. Besides, I haue not onlie shewed the chapter, but the verie sentence also of euerie chapter where what is written maie be found: a thing which, that I heare of, none afore me hath done. The bringing of which to passe, how paineful it hath bene to me, he alone can best report, who either hath done or doth go about the like; how not comfortable onelie, but profitable besides it wilbe to others, they shal finde that zelouslie do reade the same.

And this whatsoeuer I haue done, was taken in hand at the motion of the

the Printer hereof; whoſe zeale to ſet forth good bookes for the aduancement of virtue, and care to publiſh them as they ought to be, would ſome printers folowe, neither would the ſale of good workes be mard manie-times for lack of wel handling; nor vaine and vile bookes to the diſhonor of God, the infamie of this land, to the confirming of the wicked in naughtines, and alienating of the wel diſpoſed from virtue, I ſaie, to the diſcredite of the Goſpel, and abuſe of printing would not dailie be ſo broacht as they are.

In which my tranſlation I haue rather folowed the ſenſe of the Autor, than his verie wordes, in ſome places; the which alſo I haue ſtudied, as nigh as I could, to expreſſe by the phraſe of the holie Scripture, ſuppoſing it to be a cõmendation, as to *Ciceronians* to vſe the phraſe of *Cicero:* ſo to Chriſtians moſt familiarlie to haue the words of the holie Scripture in their mouthes, and bookes.

Now touching my correction, I truſt no good man wil miſlike the ſame. For I haue left out nothing but

but what might be offensiue to the godlie. Yet is it neither for quantitie much, nor for number aboue foure sentences. The first whereof is this [a] *Hoc signum crucis erit in cælo, cùm Dominus ad iudicandum venerit.* According to *Castellios* translation: *Atque hoc erit signum crucis in cælo, cùm Dominus ad iudicandum veniet.* In the English copie set foorth by *Edward Hake*, thus, *And this signe of the crosse shalbe in heauen, when the Lord shal come to iudge the world.* Which sentence, for somuch as I see neither the Scripture, nor anie good writer doth confirme the same, I haue left out altogether.

[a] *In the second booke, chapt. 12, in the beginning almost.*

The second is this [b], *Sed nec inimicum Diabolum timebis, si fueris fide armatus, & Iesu cruce signatus.* According to *Castellio*, *Quinne Diaboli quidem inimicitias timebis, si fide armatus, & Iesu cruce signatus eris.* In the English translation, *Naie thou shalt not feare the enimitie of the Diuel neither, if thou be armed with faith, and marked with the crosse of Iesus.* What needes these words, *And marked with the crosse of Iesus?* I haue therefore not mentioned them.

[b] *In the foresaide chapt.*

The

The third is [c], *Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus, & consolationibus, &c.* According to *Castellio*, *Neq; enim in copia voluptatum & consolationum situm est meritum nostrum, officijq; profectus, &c.* In the English translation, *Neither is our merit, and the comming forward in our dutie consisting in plentie of pleasures and comfortes, &c.* Which I haue thus Englished, *Neither doth our comming forward consist in the sloare of pleasures, and comfort, &c.* leauing out the worde merit. Becausse both the scripture is cleene against our meriting, and the Autor too in manie places [d] condemnes the same.

[c] *In the same chap.*

The fourth [e], *Sed neque qui tunc iusti erant, & saluandi ante passionem tuam, & sacræ mortis debitum, cœleste regnum poterant intrare.* According to *Castellio*: *Quinetiam qui tunc iusti, seruandiq; erant, ij ante supplicium tuum sacræq; mortis meritum in cœleste regnum intrare non poterant.* In *Hakes* translation, *Naie also euen those who then were iustified, and in the state of saluation could not enter the kingdome of heauen before thy passion, and the merit*

[d] *As most principalie in the third boke chap. 26, cha. 52, pag. 227, chap. 58.*

[e] *In the 3. booke chapt. 20, in the middle thereof.*

merit of thy pretious death. Where then were they? In hel? I thinke none wil ſaie it. In Abrahams boſome, as ſome [f], in *Lymbo patrum*, as other Papiſts [g] do ſaie? but that wil not eaſilie be proued. Wherefore as that which otherwiſe might offend the godlie, I haue cleane omitted, & left out that ſentence.

[f] *Catech. Trident. vpon theſe words of the Creede, Deſcendit ad inferos.*
[g] *Bern. in feſto omnium Sanct. ſerm. 4 & D. Tho. in 4. diſt. 45. q. 1. Art. 3. Jauellus philoſoph. Chriſt. p. 8. Tract. 4. cap. de locis infœlicium damnat.*

And as I haue ouerpaſt without mentioning theſe, which ſauor of ſuperſtition: ſo haue I added ſome godlie ſentences, which haue bene omitted both by *Caſtellio*, and ſuch as folowed him, as maie appeere both in the 47. according to *Caſtel.* as in mine the 48. chap. within three ſentences of the beginning; and alſo in the 63. as in mine the 64. chap. ſomewhat after the midle thereof.

So that I maruel, both why theſe were omitted, and the reſt not amended by ſuch as haue taken the tranſlation of this booke vpon them. I grant they haue done the dutie of tranſlators: yet ſure I am they haue neglected a greater dutie than of tranſlatorſhip. For my part I had rather come into the diſpleaſure of man, than diſpleaſe God;

God;and rather moue the obſtinat heretike, than offend the weake & ſimple Chriſtian.

It maie be obiected that I might haue giuen ſome note by the waie, and ſo let them paſſe; as doth *Eraſmus* in his tranſlations. Surelie *Eraſmus* might better do ſo in Latine, than I maie in Engliſh.For aſmuch as moſt are learned, & haue iudgement which read his; and I do that which I do for the ſimpler ſorte. And were other bookes , that I could name, excellent for manie good points,yet for ſome things ſuperſtitious, purged and corrected, ſure I am,both God would greatlie like therof, and manie men would then reade them,who now reiect them ; and much profit would be reaped, whereas now there is either litle or no profit at al taken.

One chapter you ſhal find in this my tranſlation more than is in other bookes. Yet haue I added no chapter, but diuided the 6. chapter of the third booke. Foraſmuch as it comprehendeth partlie a thankeſgiuing vnto God for his benefites, and partlie a commendation of charitie,which aptlie, me thinkes,

makes

makes two chapters.

Now he, who principalie both stirred the Autor to make this booke, and me to do what I haue done, euen God almightie grant that both you, and I, and euerie of vs maie vse it to the comfort of our soules,

Amen.

Yours in Christ

Tho. Rogers.

A godlie Preface made *by him, whoſoeuer he was,* that tranſlated this booke *out of the Latin tongue* into French.

IF this booke, which concerneth the following Chriſtes example, haue heretofore yeelded ſome frute to ſuch as haue giuen them-ſelues to the reading thereof; I thinke it wil yeeld no leſſe hereafter, ſpecialie now that it is rid and clenſed from a number of imperfections that were in it afore.

And although it be apparent, that the conuerſation of ſuch as cal themſelues Chriſtians, is woonderfulie corrupted: yet notwithſtanding becauſe God is ſo good, that he wil euermore drawe ſome one or other of an infinite multitude from it: it maketh me that I am not altogether out of hope.

Againe, like as in great and ſore diſeaſes, al the beſt remedies that can be deuiſed, are wont to be applied with al ſpeede: euen ſo the more we ſee wickednes and vngodlines to abound, the more ought we to conſider by what meanes they may be remedied, that ſome may be ſaued among ſo manie thouſands, which are hardharted and enimies to al good warnings.

It muſt needes be granted, and experience prooueth it ſufficientlie; that there was neuer anie age, wherein Chriſtians haue

haue bin more out of order, nor haue had leſſe regard of godlines, than they haue at this daie: yet notwithſtanding, this ought not to bar vs, from hoping that God wil drawe ſome continualie to himſelfe. On the other ſide, like as among a great ſort that are ſtriken with extreame ſickneſſes and diſeaſes, ſome doe alwaies ſcape as it pleaſeth God: ſo is it to be hoped, that among an infinite number of falſe Chriſtians, God wil touch ſome to bring them backe from the filthines and corruptions of the world, and to leade them to the fearing of himſelfe.

Moreouer, it is not to be doubted, but that God hath alwaies ſome ſeruants of his, as it were couered vnder the great number, which by the power of his holie ſpirit, doe liue continualie in al purenes & vndefilednes, without cleauing or conſenting to the vngodlines & diſorderednes of the wicked.

And this is it which confirmeth me in my hope, that this little booke ſhal not be vnprofitable nor fruteles.

Neuertheles, this booke is not ful of great cũning, nor beautified with flowers of humane wiſedome, neither doth it diſcourſe or treate of high or darke things, neither is it ſtuffed with ſubtil queſtions and arguments, nor indited with eloquent ſtyle, as thoſe commonlie be which are propounded and ſet foorth to the world, rather for boaſting and vainglories ſake, than for anie deſire to doe other men good. This booke is plaine, and without anie great gaineſſe; but yet ſo ful of good

and

and wholsome instructions, that I dare wel auow, that whosoeuer readeth it with a right disposed mind, without respect to anie other thing than God and the saluation of his owne soule, which is the onelie marke that we must leuel at: he shal reape singular profit thereby. *Profit of this booke.*

As for my part, I can witnes of my selfe, that God hath oftentimes made it to serue me for a spurre, to quicken and waken me vp from my slothfulnes and dulnes, and to kindle in me a desirousnes of his seruice; and I hope that the like shal befal to al such as shoote at none other mark, but to knowe, feare, and loue him with a pure, right meaning, and single minde; and to leade a holie conuersation before him.

And in good sooth, it may wel be said, that vnto true Christians, good and holie bookes are as ladders to climbe vp to heauen; as sparks to kindle the heate of the spirit, when it is quenched or waxed colde in them; and as props to staie vp their faith that it may take increase. *Good bookes as ladders to climbe vp to heauen.*

I speake of true Christians. For as for them that are Christians but in words and ceremonies: some of them be so bereft of al true feeling of God and of their owne conscience, that they neuer enter into the considering of the thing that might be auailable and necessarie to the wel instructing of them in the truth, and to the training of them to some godlie behauior; but are wholie giuen to the things of this life, as though there were none other after it: And othersome haue their mindes so tied to the letter, that they can make none ac-

count of anie other bookes, but such as may make them skilful, eloquent, sharpe-witted, and subtile, and consequentlie woonderful among men, despising al such works as may make them better by mooving them to the exercises of their profession. And of this sort the number is verie great nowadaies; of whom nothing can be said, sauing that (as the Apostle speaketh of them) they can welynough say with their mouth that they knowe God, but in their deedes and workes they renounce him [a].

[a] *Tit.* 1, 16.

And trulie we be come to a time, wherin we be more giuen and more hastie to reason and dispute of our religion, than to be religious in deede; more giuen to make great and large discourses of it, than to put it in practise, and to shew the truth and purenes of it by our holie conuersation; & at a word more giuen to talke than to doe: insomuch that we may wel perceiue, that the Christian profession is nothing else nowadaies, but a lipwisedome, and a skil to hold talke among such as make their vaunts of it.

But what? doe I terme it a lipwisdome? Nay, would God it were not rather turned into a fleshlie and licentious loosenes? as we may partlie see alreadie by too manie effects thereof.

But so doth it alwaies befal to such as hauing receiued Christs doctrine, applie not themselues foorthwith to the forsaking of themselues, without the which it is not possible for vs to be Christs true disciples [b]. For as the light cannot match

[b] *Matth.* 16, verse. 24.

with

with darknes [c]: ſo cannot Chriſts Spirit match with ſin and the luſts of the fleſh: inſomuch that if the practiſe thereof be omitted, there is none other thing to be looked for, but a kind of libertie whereby men ſhaking off al yoke, ſhal giue themſe ues ouer to al euil, & ſooth themſelues in their ſinnes. Not that they keepe not ſtil ſome outward ſhew and countenance of godlines: for vnles it be ſome Epicures and godles men, they neuer proceede ſo far as to doe awaie and to giue ouer al ſeruice of God.

[c] 2. Cor. 6, verſe. 14.

But yet are al ſuch ſhewes and outward countenances in vaine, & of none account before him which requireth mens harts [d], and contenteth not himſelfe with the onelie outward deedes [e], wherewith notwithſtanding they thinke to quiet their owne conſciences, and to auoide the feeling of Gods wrath for their ſinnes: which thing may wel ſerue for a time in the behalfe of the ignorant, and of ſuch as haue no better skil; but as for thoſe which knowe wherein the ſeruing of God conſiſteth, they cannot but be marueloulie abaſhed, if they fal to examining of their owne wicked conuerſation.

[d] Deut. 6, 5. Matt. 22, 37
[e] Iohn. 4, 22. 23.

For then there is no ceremonie (howe faire a ſhew ſo euer it beare, no not euen though it be of the number of thoſe which God hath inioined for the keeping of order in his Church) that can ſatiſfie the conſcience which is trobled with the feeling of it owne ſinne, and make it ſure before the iudgement of God, who wil not iudge vs according to ceremonies, but ac-

f 2.Cor.5,10 cording to our works f.

We reade what Ieſus Chriſt wil ſaie to ſuch as ſhal haue caſt out Diuels in his
g Mat.7,23 name g, propheſied in his name, and wrought manie other great things in his name: Away from me (wil he ſaie to them) yee workers of wickednes. How much more then wil he ſaie ſo, to ſuch as occupieng themſelues alonelie in ſome ceremonies, & not in the true godlines which the Apoſtle ſaith is profitable to al things
h 1.Tim.4,8 h, ſhal haue giuen themſelues to folowe their fleſh and the world!

To be ſhort, we muſt come to this point, that foraſmuch as Chriſtianitie is not an outward profeſſion, ne a thing that conſiſteth in outward ceremonies, (ſo as it may ſuffice to buſie our ſelues about it,) or in words (as who would ſaie it were ynough to haue the skil to talke and diſcourſe of it as men doe of other worldlie ſciences;) but it is the verie power and might of
i Rom.1,16. God i, whereby God intendeth to renew,
1.Cor.1,18. and as it were to create againe his owne image and likenes in man, who is falne from it by his owne fault, and to ſet it againe in the former brightnes and perfection, that he may attaine againe to the bleſſed immortalitie: it is not to be doubted but that the ſame is the thing whereon we ought to fixe and ſettle the eies of our mind, and whereynto we ought to applie al our wits, ſtraining them earneſtlie and to the vttermoſt of their powers to attaine therevnto. Otherwiſe we ſhal but loſe our labor in ſeeking after this or that; and al that euer we can doe ſhal ſerue to no purpoſe,

poſe, but onelie to traine vs the further from the marke that is ſet before vs.

I knowe wel it wil be replied herevnto, that the thing which I ſpeake of can not be obteined in this life, wherin we be ſubiect to ſo manie infirmities [k], and are ſo corrupted and fraile, that it is vnpoſſible to attaine thereto.

k *Geneſ.6, 5.*

Neither doe I ſay, that we can attaine ſo farre as to be ſet perfectlie againe in our former vncorruptnes, ſo long as we be hild wrapped in this mortal bodie [l]: That is reſerued for the world to come, wherin al things ſhal be reduced to the higheſt perfection [m]. But my meaning is onelie to declare, that the thing which ſhal be accompliſhed there, muſt be begun in ſuch wiſe here, as we may not ceſſe to drawe neerer and neerer vnto it [n], by ſhortening our waie continualie.

l *Wiſ.9, 15.*

m *Reu 21, 1. 2, &c.*

n *Phil.3, 13. 14.*

And ſurelie the Scripture teacheth vs manifeſtlie, that none ſhal become partakers of the glorious riſing againe [o], wherin conſiſteth the ful meaſure of our felicitie, but thoſe which haue endeuored here to die vnto ſin, and to liue againe in newnes of life, (which is called the firſt reſurrection,) euen by ỹ Spirit of Chriſt whom al true Chriſtians haue clothed themſelues withal: which haue mortified the deedes of the fleſh [p]; which haue put off the old man [q] with al his works; and put on the new man according to the image of him that created vs; and which haue clenſed themſelues here from al vncleannes both of bodie and ſoule.

o *Rom.6, 5. 4.*

p *Gal.5, 19. 20. 21. Roman.8, 4. 5. 2.Corin.7, 1. Coloſ. 3, 5.*

q *Eph.4, 22. 24.*

r *Coloſ. 3, 4. 5.*

And that is the reaſon why ſaint Paule [r],

hauing ſaid that when Chriſt appeereth, we alſo ſhal appeere with him in glorie; doth foorthwith warne vs to mortifie our members that are vpon earth: whereby he doth vs wel to vnderſtand, that this mortification muſt go afore in vs here, if we purpoſe to attaine to glorie.

The ſame Paule telleth vs that our bodies ſhal be quickned by reaſon of Chriſts ſpirit [f] which ſhal haue dwelled in vs here, and whereby we ſhal haue repreſſed al our froward affections.

[f] *Rom.* 8, 11.

Alſo Saint Iohn proteſteth [t], that whoſoeuer putteth his truſt in Chriſt, doth purge himſelfe after ỹ example of Chriſt.

[t] 1. *Ioh.* 3, 3.

To be ſhort, there are infinite texts touching this point in the holie Scriptures. And though there were no mo but this one which they vtter ſo often, namely that the vnrighteous ſhal not inherit the kingdome of God [u]; it might be ynough to content vs withal, & to put vs in feare, and to moue vs to the true and earneſt repentance.

[u] 1. *Cor.* 6, 9.

But alas ſ We be ſo loth to yeeld to this point, and our fleſh breedeth vs ſo manie hinderances, that we doe what we can to eſchew that burthen, and to ſhake it from our ſhoulders. But in ſo doing what do we elſe, but ſtriue againſt our owne ſoule-helth, and reſiſt Gods grace, who cõmeth to ſaue vs, howbeit by ſuch meanes as he himſelfe hath ordeined, and by ſuch waie as he commandeth vs, and not by meanes or waies of our owne chooſing!

Wel ſaid, God hath commanded vs to beleeue in his Sonne, aũd for our beleeuing

uing on him he promiseth vs euerlasting life, so as al they which beleeue in Christ, taking him for their Sauiour, and applieng to themselues al the benefites which he hath purchased for vs by his death: are in the right waie.

But who be these beleeuers? Euen they (saith the Apostle) which walke not after the flesh but after the spirit [x]; they which take paine to frame themselues to the wil of Christ; into whose bodie they be graffed, and vnto whom they be knit together as his liuelie members [y]; they which endeuor to loue God, and to giue ouer the loue of themselues [z] and of the world [a]; they which haue their whole conuersation in heauen [b]; they which loath their former life, and for feare of falling thereinto againe, doe the more watch, and looke the warelier to their thoughts, deuises, words, and deedes: they which feeling their owne weakenes and infirmitie, make incessant praier to God for the spirit of strength and stedfastnes [c]; & which feeling their coldnes and vnlustines, doe craue the spirit of feruencie and earnestnes; they which in aduersitie do keepe themselues from murmuring, and endeuor to be patient [d]; they which bethinke themselues of Gods benefits, and yeeld him thankes for them [e]; they that straine themselues to succur their neighbors both in bodie and soule [f]; and at a word, they which crucifie the flesh with the affections and lusts thereof [g].

Insomuch that they in whom these fruts are not found, ne make not the talent of faith to preuaile in such maner as I haue told

x *Rom.* 8, 1.

y *Eph.* 3, 17. 18. 19. *Ephes.* 4, 15. 16.

z *Luk.* 9, 23.

a 1. *Iohn.* 2, *verse* 15. 16.

b *Phil.* 3, 20

c 1. *Thes.* 5, *verse.* 17.

d *Rom.* 5, 3. 4. 5. *Iames.* 1, 3. 4.

e *Psal.* 116, *verse.* 12. 13.

f *Rom.* 12, 4. 5, *&c.* 1. *Cor.* 12, 12. 13, *&c.*

g *Colos.* 3, 5.

told you, cannot be said to be in the number of the true beleeuers & faithful ones, notwithstanding that they pretend some countenance of honestie, and therefore much lesse can those be said to be of that number, in whom the works of the flesh [h] are apparent.

h Gal. 5, 19. 20. 21.

Imputation of righteousnes.

But some fleshlie Christian wil saie stil, that as for him, he is clothed with the righteousnes of Christ; that the perfect obedience which Christ hath yeelded to God his Father in satisfieng the law, is imputed vnto him, as if he himselfe had yeelded it; and (to be short) that he is reckoned for righteous by his faith, so as none of al his imperfections are to be made account of.

If thou listest to beguile thy selfe, thou maist: but it wil be to thy harme and confusion. In deede Christ laieth not our sins to our charge, if we beleeue aright in him, neither shal al our imperfections hinder the vertue and efficacie of his death. But to beare thy selfe in hand, that Christ holdeth thee for righteous, when thou giuest thy selfe to vnrighteousnes, and hast none other care but to follow thine owne inordinate lusts: it is not onely a dooing of great dishonor vnto him, but also a scorning of him for his redeeming thee.

And I praie thee, what man of good and sound iudgement, dareth say, that Christ holdeth him for lowlie, which is puffed vp with pride? Or for liberal and charitable, which is ful of niggardlines, distrust, and vnkindnes? Or for a louer of God, which is ful of selfe-loue and loue of the world? Or

for

for a worshipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to satisfie his owne pleasures and delights? Or for a man mindful of Gods benefits, which is vnthankful? Or (to speake more homelie) a whooremonger for a chaste person, or a glutton and a drunkard for a sober and moderate feeder? I beleue that euen thou thy selfe (if thou consider it throughly,) wouldest be ashamed to thinke it, and much more to speake it. For how is it possible ỹ a man shoulde be righteous without righteousnes, good without goodnes, vertuous without vertue!

Saint Iohn saieth manifestly, that as Christ is righteous [i]; so he that worketh righteousnes is righteous; and that he which sinneth is of the Diuel: yea and he saith moreouer, that the thing wherein the children of God doe shewe themselues to differ from the children of the Diuel, is that the one sort worke righteousnes, and the other sort worke sinne.

[i] 1. *Ioh* 3, 7. 8. 10.

And of a truth, I cannot tel how Gods true children, who are al true Christians, coulde otherwise be better marked out, thā by their applieng of themselues night and daie, to do whatsoeuer is pleasant and acceptable to their heauenlie Father; whom because they knowe to be righteous, they also doe wholie endeuor themselues to do righteous things, wherin they shew themselues to be borne of him, as S. Iohn sheweth yet further. If ye knowe (saith he) that God is righteous, knowe ye also that whosoeuer worketh righteous-

nes,

k 1. Iohn. 2, verse. 29. nes, is borne of him k.

Moreouer, how can it come to pas, that the true Christians should not giue themselues to righteousnes, seeing they haue Christs spirit, (for he that hath not Christs Spirit (saith the Apostle) is no Christian,) which being holie of himselfe, cannot but driue forewarde the partie to al holines, whom he possesseth? It cannot be but that he must needs bring forth his fruts, which

l Gal. 5, 22. 23. are l louingnes, gladnes, quietnes, mercifulnes, meekenes, faithfulnes, mildnes, and staiednes. To be short, it cannot be, but that he must needes alter the whole man both within and without, to make a newe creature of him.

But see to what point Satan and our owne nature bring vs: namelie, to fal a sleepe, and to sooth our selues in our vices, and to make vs to let the bridle lie loose on our necks, & al vnder color that

m 2. Corin. 5, verse. 19. Christ imputeth not our sinnes vnto vs m,

n Tit. 2, 11. 12. Naie, he imputeth them vnto vs if we continue in them n. For he died not to leaue vs

o Rom. 6, 5. 6, &c. in them stil, but to take vs out of them really and in very deede o, as witnesseth further saint Iohn, who telleth vs plainlie

p 1. Ioh. 3, 5. p that Christ appeered to take awaie our sinnes. In which place he intendeth not to speake (as I take it) of the forgiuenes of our sinnes past, but to saie that Christ doth really and in verie deede take away their sining in works, which do beleeue on him; which cannot be done, but that he must also therewith put into them, and imprint in them the loue of righteousnes.

Neuertheles, I wil not straine my selfe any

any further about this matter, which would require a whole booke rather than a Preface. And in good ſooth, I had not ſpoken ſo largelie thereof, but that I hoped to do ſome men good therby, who vnder pretence that they deſerue not aught at Gods hand, do make ſo ſmal account of the good works which God requireth at our hands, that they giue ouer the exerciſe of al godlines, and do weede out of their harts al regard of good life, and of ſeeking their ſoule helth with feare & trembling ¶ as they ſhew wel ynough by the ſequele. ¶ *Phili.* 2, 12 *Rom.* 11, 20.

Furthermore, I thought by that meanes to drawe on the readers to the receiuing of this little treatiſe the more willinglie; wherein as there is not anie thing conteined, but ſuch as may ſerue to teach vs to order our life wel; ſo was it alſo requiſite to ſhew, ẏ there is no point of Chriſtianitie in vs, vnles we ſet our whole hart thervpon. And on the other part, foraſmuch as the ground hereof is how we may folowe the example of Chriſt: it was verie conuenient to warne Chriſtian folke to inforce thẽſelues thereto, without flattring themſelues, & without foding themſelues with vaine opinions that might turne them frõ the right waie, or hinder them in it.

For ſith hat Chriſtes life was not ſet foorth vnto vs alonely to make a legend of it, or to make a wondring at it in words, but to be followed by vs: it is the marke wherevnto we muſt tend, in drawing to perfection as neere as is poſſible, and as much as our frailtie can affoord. And otherwiſe, ſeeing we be tolled thereynto by

Ieſus

Ieſus Chriſt himſelfe, not onelie in words but alſo by examples, which are as liuelie portraitures of the life which we ought to leade here, in waiting for his glorious cóming againe; we cannot exempt our ſelues from it without preiudice of our ſaluation, no nor yet without bewraieng that we haue no liſt to it. For were we rightlie deſirous to become happie, and to attaine to the endles life which is promiſed vs in Chriſt: we could not ſhew it better, than in taking the waie thereto, whereby we both may and muſt attaine vnto it.

And that waie is none other, than to beleeue in Chriſt, and to walke as he walked. And that is Saint Iohns meaning where he [r] 1. *Iohn.* 2, 6 ſaith [r], that he which ſaith he dwelleth in Chriſt, ought to walke as he walked, ỹ is to ſay, he ought to indeuer to liue as he liued.

Boaſting Chriſtians.

There are alwaies ynow which boaſt themſelues to beleeue in Chriſt, or to be Chriſtians. But the verie meane to knowe them, is to mark whether their whole endeuer be to folowe Chriſt or no, which is as the badge of this ſo excellent profeſſion, or as it were the faire colored liuerie whereby we ſhewe and declare our ſelues to be the ſame in deede which we report our ſelues to be.

And certes it is not poſſible that they which are vnited and knit vnto Chriſt as his members, ſhould not be touched with a deſire to reſemble him and to folowe his ſteps. For the verie thing wherein the vnion and coniunction are ſhewed, is that the members doe ſhewe themſelues to be of the ſelſe ſame that the head is. And where

that

that is not done, it is an euident proofe that the member is rotten, ſenſeles, and void of the life which is in the head.

And in this behalfe I report me but to the iudgement of man, who is wiſe ynough of himſelfe to attaine eaſily to this reaſon.

Not without cauſe therfore doth Saint Paule ſaie, that wee muſt be of the ſame minde which Ieſus Chriſt was of [f]. For thereby his meaning is to do vs to vnderſtand, that we which are mẽbers of Chriſt, muſt be anſwerable to him in vnitie of affection and wil. Which thing he teacheth yet more plainly in another place, where he ſaith [t] that we be graffed into Chriſt after the likenes of his death and reſurrection; meaning thereby, that we which are ioined vnto Chriſt as an imp is to the ſtock of a tree, ought ſo to liue of his life, as there may not appeere any deformitie in vs; but that as he hath died, ſo we muſt die alſo; and as he is riſen againe, ſo we muſt riſe againe likewiſe: we muſt die (I ſay) vnto ſin, and riſe againe vnto newnes of life; for that is the death and the life which he ſpeaketh of.

[f] *Philip.2,5.*

[t] *Rom.6, 5.*

Which thing I haue ſaid to the end that we which boaſt our ſelues to be Chriſtes members, ſhould vnderſtand that our vanting of that title is in vaine, if we labor not to reſemble him in al our whole life. And in what things? Not in raiſing the dead [u]; in giuing ſight to the blinde [x]; in healing the ſick [y], or in faſting fortie daies [z]; (for theſe are miracles which he wrought both by himſelfe, and by his Apoſtles, for the confirming of his doctrine among men, that

[u] *Ioh.11,43*
[x] *Mat.9,28 29. 30.*
[y] *Mark.2,3. Luke.5, 18. Matt.4, 23. 24.*
[z] *Luke.4, 1. 2, &c.*

that they might receiue it as heauenly and comming from God; and he wrought them once for al, without any neede of hauing them done againe by vs;) but in folowing his virtues, as his faith, his obedience, his patience, his constancie, his temperance, his lowelines, meekenes, mildnes, gentlenes, perseuerance, diligence, earnestnes in praieng and thanksgiuing, and many other things.

Al the which he did, not to make a shew of them to vs, but to traine vs to the same by his owne example: not to impute them after such a sort vnto vs, that we should be hild for such as he himselfe is, without being so in deede; but to the intent that as he did them, so we should do them too, as he himselfe saith [a]; and as Peter saith [b], to the end we should folow his footesteps.

[a] *Matt.* 11, *verse.* 28. 29.

[b] 1. *Peter.* 2, *verse.* 21.

And how shal we knowe that we be in him, and are made partakers of his graces; but by our endeuoring of our selues to keepe his commandements? And soothlie the onelie meane to knowe and to be assured in our selues that we dwel in Christ & Christ in vs; is our keeping of his commandements, as Saint Iohn teacheth [c]; adding further, that our knoweing that he dwelleth in vs, is by the Spirit which he hath giuen vs; becauſe that by that Spirit, we endeuor to folowe him, and to frame our selues to his wil, whereby we yeelde proofe of the vnion that is betweene him and vs. For euen as the children of this world, do witnes themselues to be al one with the world, by folowing their worldlie lusts [d], ambition, couetousnes, and pleasures,

[c] 1. *Ioh.* 2, 3. 4. *&c.*

[d] 1 *Iohn.* 2, *verse.* 15. 16.

ſures, which thing I ſaie alſo of the members of Satan: ſo in like caſe, the Chriſtians ſhew themſelues to be made one with Chriſt by his holy Spirit, when they folow Chriſt ſtep by ſtep, and make his life to ſerue them as a moſt perfect rule to leade their life by.

What remaineth then to be done in this caſe? Soothly that we on our part doe inforce our ſelues, by eſchewing al ſlothfulnes, which being hurtful and noiſome in al things, is moſt hurtful and noiſome in this behalfe, foraſmuch as it is of ſuch importance, that we cannot neglect it without wilful diſappointing our ſelues of our ſaluation and ſoueraigne felicitie.

This waie is narrow and rough, I confeſſe it is ſo, as al Chriſtians doe, and ſo doth Chriſt himſelfe ſay it alſo [e]. For in aſmuch as thereby we muſt forſake our ſelues to folowe Chriſt [f] (which is verie painful & hard to the fleſh which deſireth nothing but hir owne pleaſures and commodities:) no doubt but we feele it to be very bitter and burthenſome. But what for that? Yet muſt we take that waie, without ſtepping aſide one waie or other. For that is the onelie way which after many labors and hard pinches, leadeth in the end vnto life. As for the other way, it is very broade [g], faire, & accompanied with great pleaſures: but the end thereof (ſaith he) leadeth vnto death. Now, it is much better to go by labor to reſt, by tribulation to ioie, and by death vnto life: than contrariwiſe to go by reſt to labor, by ioie to tribulation, and by life to death: for looke what things

[e] *Mat.7,14.*

[f] *Luk.9, 23.*

[g] *Mat.7,13*

things commeth last, shal be euerlasting.

What thing then should hold vs back or hinder vs in this race? If it be the world with al the goodes, honors, and pleasures thereof; let vs vnderstande that al those things passe awaie [h] like an arrow which is shot at a white, the trace whereof is not perceiued any more when it is once past. If it be the roughnes and vneasines of the waie: let vs consider how there is nothing so vneasie, nor so rough, which becommeth not easie and smooth by continual vse. If it be the infirmitie and weakenes of our nature; let vs thinke vpon him which hath promised to stand by vs, to helpe vs, and to strengthen vs; who being good wil helpe vs; and being almightie wil also strengthen vs, conditionalie that we praie to him continualie. Aske (saith he [i]) and it shal be giuen vnto you; seeke, and ye shal finde; knocke at the doore, and it shal be opened vnto you. Prouided alwaies that we on our side doe straine our selues [k]: for he helpeth not them that are idle and doe nothing. He giueth his Spirit; but it is to such as feeling their owne feeblenes, and being displeased with it, doe earnestly desire and craue his Spirit [l]. To such as nothing aske, nothing he doth giue. It is euen he that worketh in vs; howbeit, not so long as we our selues sleepe, not so long as we fold our armes acrosse, and much lesse so long as we resist him.

[h] 1. Co. 7, 31. 1. Ioh. 2, 17.

[i] Luk. 11, 9.

[k] Matt. 11, verse. 12.

[l] Luke. 11, verse. 13.

The kingdome of GOD, (saith Iesus Christ,) suffereth violence [m], and the violent plucke it to them. And who be those violent? Those which being inflamed with great

[m] Matt. 11, verse. 12.

great desire and zeale to facion themselues like to their head, do offer violence and force to themselues, to the intent that their nature and flesh being restrained and brideled, may not cast any impediment in the way of Gods Spirit, which worketh in them; which feeling themselues cold and lasie, whether it be in praieng to God, or in giuing him thankes for al things, or in any work of godlines either towards God or towards their neighbors, doe quicken and stir vp themselues, without suffering themselues to go on, and to be ouercome of their flesh; which take paines to marke al their owne thoughts and affections, and to restraine them frō passing their bounds, & from rouing astray, setting a sure watch vpon their mind, and folowing the counsel of the wise, because that from the mind commeth the welspring of al euil [n]; which knowing how easie it is for them, to slip aside at euery least occasion in the world, doe set good gard vpon themselues continualie, laboring to subdue and ouercome themselues; and finalie which by Christs Spirit do incessantly crucifie the flesh with the lusts thereof.

[n] *Matt.* 15, *verse.* 11. 18. 19. 20.

And of a truth, we be of our owne nature so contrarie to God, and so bent to the seeking of our owne selues; and our affections are so heady and vehement, and we be haled vnto euil with so great force by our flesh, that we must not thinke that God can haue his dominion in vs, vnles we vse great force to ouercome and subdue our selues to him.

Yet notwithstanding, there are some now-

nowadaies, yea and a great ſome, who without taking much paine, (I wil not ſay, without taking any atal) ceſſe not for al that to brag afterwarde, that they be of Gods kingdome. But they deceiue themſelues. For ſeeing that Gods kingdome is righteouſnes, peace, and ioie through the holie Ghoſt (as ſaith ſaint Paule o:) how can it haue place in them which ſuffer vnrighteouſnes to raigne in them! And verilie it is a ſuffering of it to raigne, when they repreſſe it not, according alſo as they ſhew in effect by their cõuerſation, which is no better than the conuerſation of thoſe whom they condemne.

o *Rom.* 14, *verſe.* 17.

I know wel they haue their ſhifts for it, ſaieng that we haue no power atal, that we ſhal be fleſh ſtil, as long as we be in this life, and that we cannot proceede far forward in this great frailtie and weaknes of our nature; but that Chriſt wil ſupplie al our wants, and not lay our ſinnes to our charge. Yea verily; but when they ſay ſo, or rather flatter themſelues after that maner; perceiue they not how they diſgrade themſelues from the degree of Chriſtians? For if they cannot obey God, and do the thing that he commandeth, they haue not Chriſts Spirit p: and if they haue not Chriſts Spirit, then are they not Chriſtians. Saint Paule ſaith wel, that the fleſh neither wil nor can obey Gods lawe: but yet he addeth therewith, that Chriſtians are not in the fleſh, but in the Spirit. You be not in the fleſh, (ſaith he) but in the Spirit; at leaſtwiſe if Gods Spirit be in you. Wherupon it muſt needes folow, that they which

p *Rom.* 8, 5. 9. 8.

which cannot obey God are in the flesh, and those (saith he) cannot please God.

Which reason may serue also to this saieng of theirs, that we shal alwaies be flesh. For if we be alwaies flesh, we shal alwaies be stil vnchristianlike, because that to be flesh, and to be Christians, are things that can by no meanes match together, I meane to be flesh in such wise as to make none other trade than to folowe a mans owne lusts. For otherwise I denie not, but that the flesh is stil in vs, (so long as we be wrapped in this mortal bodie) to prouoke vs vnto euil, and to make war against the Spirit: but not to folow the froward motions of it any more. For this standeth true, that whosoeuer foloweth them, is not to be registred in the number of Christians. And therefore Saint Paule threateneth euerlasting death, to such as liue after the flesh q, specialy after they haue bin taught that they be alwaies subiect to damnation.

Who are fleshlie.

q *Rom.* 8, 13

As touching our frailtie and weakenes, wherewith they thinke to preuaile continualie against such as presse them with their dutie: surely I confesse with them, that it is great, and such as maketh euen the holiest to be ouerthrowen and vanquished oftentimes by Satan and their owne flesh, which thing they lament and bewaile: but as for to make a sheeld or a defence of it to sooth themselues in their vices, and to take licence to folowe their lusts; it is for such folke to do, as seeke al maner of occasion to doe euil, and to rid away al regard of vpright dealing & righteous-

teouſnes: which thing cannot agree with true Chriſtians, whoſe whole ſtudie is to maintaine themſelues in good workes, as they that know how il it beſeemeth thoſe which profeſſe themſelues to be made cleane by the blood of Ieſus Chriſt [r], to turne back to the defiling of themſelues againe.

[r] Heb. 9, 14.

Moreouer, to ſay that Chriſt wil ſupply al our wants, and not charge vs with our ſinnes, wherevnto we haue yeelded our ſelues ſo freely and willingly after we haue knowen him, ſeemeth in my iudgement to tend to none other thing, than to make Chriſt a cloake for our vices, and to take occaſion of his grace, to flatter and maintaine our ſelues in them: which cannot be done without manifeſt wickednes. For ſeing that Chriſt maketh vs partakers of his grace, vpon condition that we ſhal leade a life both pure, holie, and beſeeming him; and to bring the ſame to paſſe, doth promiſe vs his Spirit, ſo we aske it of him in faith: if we doe the contrarie, it wil not be without dooing him wrong. Wherethrough it wil come to pas, that we ſhal bereue our ſelues of the beneſite of our redemption, and make our ſelues vnworthie thereof. For (as Saint Iohn teacheth vs,) Chriſtes blood maketh none cleane, ſaue thoſe which walk in the light as God is light [s].

[s] 1. Ioh. 1, 7. 9.

But I beſeech theſe men in the name of God, to conſider theſe things aduiſedlie, and to think earneſtlie vpon this ſaieng of Chriſts, That not al they which ſay Lord, Lord, ſhal be ſaued, but they which do the

wil

wil of his heauenlie Father [t]. Neither words nor ceremonies do proue folke to be Chriſtians, children of God, faithful ones, members of Chriſt, and choſen of God, (which are titles wherewith they deck themſelues as with things which belong peculiarly and alonely vnto them) but their deedes, and their loue proceeding from a pure hart, from a good conſcience, and from an vnfained faith.

[t] *Mat.7, 21*

Let vs then conclude, that the onelie true marke of Chriſtians and right beleeuers, is loue; without the which, a man may wel talke of Chriſt, and of the Goſpel, and he may wel haue the Sacraments, and al the godlie ceremonies that can be deuiſed; and yet al ſhal be nothing [u].

[u] *1.Co.13,1 2. 3.*

And would God that the Chriſtians of our time, as wel the one ſort as the other; (for alas they be diuided aſunder) had put it wel in vre theſe former yeeres. For then ſhould we not ſee now ſo much hatred, hartburning, crueltie, medling, ſedition, part-taking, treaſon, trecherie, deſire of reuenge, and other infinite miſcheues that raigne among vs. Neither ſhould blood haue bin ſhed after ſuch a ſort and in ſo great aboundance as it is; and yet ſtil ſhalbe, vnles God vſing his abſolute power reſtraine mens mindes, which are now fiercely bent and fleſhed one againſt another, as they may not be able to bring their deſires and paſſions to paſſe: and that they alſo on their ſide do ſuffer themſelues to be bowed by acknowledging their faults, and by hauing recourſe to the remedie of repentance, which is the only meane

meane to appeaſe Gods wrath ſo kindled againſt vs; and (at a word) doe turne their rage and crueltie into mildnes & charitie.

Markes of chriſtianitie.

And to lay foorth the matter yet more particularlie; the Chriſtians are thoſe which crucifie the fleſh with the luſts and affections thereof[x]. The children of God are they that are led by Gods Spirit[y], and not by the Diuels ſpirit, nor by their owne affections. The faithful are they, which not onely repenting themſelues truely, doe truſt in Gods mercy through Ieſus Chriſt, but alſo do exerciſe themſelues in al good works, and (as ſaith Saint Peter[z]) do indeuer to ſhew, in their faith, ſtrength; in their ſtrength, skil; in their skil, ſtaiednes; in their ſtaiednes, patience; in their patience, godlines; in their godlines, brotherlines; and in their brotherlines, louingnes. The members of Chriſt, are they that take paine to frame and facion themſelues like to their head, as much as can be in this life; aſſuring themſelues that it is not poſſible for the head to be of one wil, and the members of another[a]. Gods elect or choſen, are they that endeuor to be holie and vnblamable before him in loue.

[x] *Gal.* 5, 24.

[y] *Rom.* 8, 14.

[z] 2. *Pet.* 1, 5. 6. 7.

[a] *Eph.* 1, 22. 23.

Thoſe, thoſe be the markes whereby a man may & ought to diſcerne them from the vnbeleeuers, the heatheniſh, the vnholie, the children and lims of the Diuel, & finalie from al kinds of falſe Chriſtians.

In reſpect whereof it is not amis to alledge the ſaieng of S. Auguſtine. The wicked man (ſaith he[b]) may haue baptiſme; he may haue the gift of propheſieng; he may receiue the Sacrament of the bodie and

[b] *Auguſt. de laude charitatis.*

and blood of our Lord; he may beare the name of a Christian & haue Christs name in his mouth; and he may haue other virtues: but charitie is the thing which the wicked cannot haue; it is peculiar to the true Christians. And therefore (saith he) let euerie man examine himselfe what he loueth [c], and thereby he shal find to what citie he belongeth. If he loue the world and worldlie things, that is to wit, fleshlines, monie, or honor; he is a citizen of Babylon: but if he loue God, he is a citizen of Ierusalem. He is good and righteous, and therefore he must not doubt, but that God wil at that day giue vnto him the crowne of righteousnes, *Amen.*

[c] 1. *Cor.* 11, *verse.* 28.

A. G.

BLESSED ART THOV, O LANDE, WHEN THY KING IS THE SONNE OF NOBLES: ECCLES. 10. 17.
דוהר

The firſt Booke of the *Imitation of* Chriſt.

Chapter.1.

That al worldlie things are vaine, and to be contemned.

HE which followeth me, ſaith Chriſt [a], doth not walke in darknes, but hath the light of life: by which words we are inioined to imitate his manners, and conuerſation, if we deſire trulie to be inlightened, and deliuered from al blindnes of hart. [a] Iohn 8,12,

Wherfore, it is our parts moſt earneſtlie to conſider what the conuerſation of our Sauior was.

The doctrine of Chriſt ſurpaſſeth al the lerning euen of the beſt men [b]; & a man endued with his Spirit, findeth an hidden, and heauenlie Manna [c] in his words: but for want of the Spirit of Chriſt [d] many though much they heare, yet litle they profit by the preaching of the Goſpel. [b] Ioh.7.46. [c] Reu.2,17. [d] Iohn.14,26 Iohn.16,13

Wherfore if any would fullie vn-

derstand, and with pleasure attaine to the knowledge of our Saviors words, he must endeuor to frame his life after his example.

What auaileth it thee subtilie to dispute about the Trinitie, if thou lacke humilitie, and so displease the Trinitie?

Doubtles darke saiengs make not an holie man: but a virtuous life bringeth into the fauor of God.

For my part I had rather finde my selfe conuerted from sinne, than cunninglie define what sinne is.

[e] 1. Cor. 13, 2, 3. If thou hast the whole Bible, yea & the saiengs of al Philosophers too at thy fingers end [e], what art thou the better if thou be out of charitie, and the fauor of God?

[f] Eccles. 1, 2. Eccles. 12, 8. Vanitie of vanities, and al is vanitie [f], saue onelie to loue, and to serue God syncerelie.

[g] 1. Cor. 1, verse. 20. When al is done, the true wisedom is [g] by contemning the worlde to go on towards heauen.

[h] Mat 6, 19. 20 It is vanitie for a man to seeke transitorie riches [h], and to trust in them [i].

[i] Psal. 49, 6. 7. Psal. 52, 7. Eccles. 2, 9. Prou. 11, 7.

[k] Pro. 16, 18. Psal. 52, 1. 5. It is vanitie to hunt after preferment, and to be puffed vp [k].

Psal. 62, 9. [l] Prouer. 6, vers. 25, &c. Galat. 5, 16. 1. Cor. 10, 6. It is vanitie to folow, and fauor the lustes of the flesh [l], which one daie thou

thou wilt rue ful greeuouslie.

Vanitie it is to desire a long life [m], and not to care for a good life [n].

It is vanitie to behold the time present, and not to foresee what wil come hereafter [o].

And vanitie it is to couet those things which passe awaie most swiftlie [p], and not to hasten thither where is ioie without end [q].

Forget not the Prouerbe [r], The eie is not satisfied with seeing, nor the eare with hearing.

Wherefore endeuor thou to withdrawe thy selfe from the loue of this world [s], and looke on things which are not seene [t]. For they which giue the raines to their desires [u], both defile their consciences with sinne, and slaie their soules through Gods displeasure [x].

[m] Wisd. 4,8 9.
[n] Rom. 8,12. 13.
[o] Sira. 18. 23
[p] 2 Pe. 3,10.
[q] Reu 5. 16. 17.
[r] Eccles. 1,8.
[s] 1. Ioh. 2,15. Coloss. 3, 1. 2. Hebr. 11,14. 15. 16.
[t] 2. Cor. 4,18
[u] Iam. 1, 14. 15.
[x] Wisd 1,3. 12. 15.

Chap. 2.

Against vaine glorie in spiritual things.

ALl men naturaly desire to know: but what is knowledge without the feare of God [z]? The simplest coun-

[z] 1. Cor. 13,2 3. 2. Cor. 8, 7.

try ſwaine fearing God, is better than a proude Philoſopher which ſtareth vpon the Stars, and careth not for himſelfe [b].

[b] Luk. 12, 56 57.

Hee which knoweth himſelfe throughlie eſteemeth of himſelfe but lightlie [c], and waieth nought ye praiſe of men.

[c] Luk. 18, 13

If I had al knowledge and had not loue [d], what would that profit me afore God, who wil iudge me according to my deedes [e]?

[d] 1. Cor. 13, 2
[e] Pſa. 62, 12. Matt. 16, 27. Rom. 2, 6. 2. Cor. 5, 10. Reue. 22, 12

Studie not ouer erneſtlie for knowledge: for that is but a vexation of the Spirit [f], and a deceauing the minde.

[f] Eccle. 1, 17 18.

For learned men commonly would be knowne, and counted wiſe [g].

[g] 1. Cor. 8, 1.

Many things there be which knowen but litle, if they doe anie thing, profit the ſoule: and he is extremely fooliſh that caſteth his minde vpon anie thing which tends not vnto his euerlaſting welfare [h].

[h] Mat 6, 33. Luk. 12, 31.

Much wordes doe not ſatiſfie the mind; but a good conſcience is a continual feaſt [i], and maketh a man with boldnes to approch before God [k].

[i] Pro. 15, 15. 1. Pet. 2, 19.
[k] 2. Cor. 1, verſe 12.

By how much thou knoweſt mo, and better things than other men, by ſo much ſhal thy paines be greater, and

1. Ioh. 3, 20. 21.

and more greeuous [l] than others, vnles thou liue by so much better than other folkes.

[l] Luk. 12, 47 Luk. 19, 23. 24. Iames. 4, 17.

So then let none Art, nor knowledge make thee proud; but hauing knowledge be thou more humble [m].

[m] Eccl. 1, 13. Rom. 11, 20.

And if, in thine opinion, thou knoweſt much [n], knowe thou that far moe things there be which thou knoweſt not: and neuer be proude, man, but confeſſe thine ignorance.

[n] 1. Tim. 6, 3 4.

Why preferreſt thou thy ſelfe before others [o], ſeeing that many there be better learned, and more skilful than thy ſelfe?

[o] Ier. 9, 23, 1. Cor. 1, 19. 20, &c. 1. Tim. 1, 7.

If thou wilt be learned, and knowe in deede, then ſtudie to be vnknowen, and to be obſcure [p].

[p] 1. Cor 2, verſe. 1, &c.

For the true & perfect knowledge, is to know, and debaſe our ſelues: and he which wil eſteeme lightly of himſelfe, & greatlie of others [q], is doubtles a wiſe, and perfect man.

[q] Phil. 2. 3. Rom. 12. 10 Matth. 18, 4. Matth. 23, 6

When thou ſeeſt one openlie to offend [r], and greeuouſlie to tranſgreſſe, conceaue not by and by better of thy ſelf than of him: for thou knoweſt not how ſoone thou maiſt fal thy ſelfe [s].

[r] Roma 11, verſ. 17, &c. Roman. 14, verſe 1, &c. [s] 1. Cor. 10, verſe. 12.

For in verie deed we are al fraile [t]: but think none more fraile than thy ſelfe [u].

[t] Iam. 3, 2. 13. [u] Galat. 6, 1.

Chap. 3.
Of true knowledge, or knowledge of the truth.

HAppie is that man whom the truth it selfe [a], not letters, nor figures which vanishe, doth teach. For our owne opinions, and senses [b] doe many times deceaue, and seldome profit vs.

What auaileth it [c] subtily to dispute about obscure and dark things, the ignorance wherof shal be none hinderance vnto vs at the daie of iudgement?

Certeinlie it is egregious follie to bend our wits vnto curious, and hurtful things, neglecting profitable and necessarie matters: to haue a thorow insight in prophane affaires, and to haue no sight at al in Gods wil, and worde [d].

What should we passe for termes, and questions [e]? For he is rid from sundrie opinions, whom the euerlasting word doth speake vnto.

For by one worde al things were made [f]; and one word al speake; one worde which was in the beginning speaketh

[a] Wisdo. 9, verse. 4 &c. 17. Iohn. 14, 6.
[b] 1. Corin. 2, verse. 1, &c.
[c] 1. Cor. 2, 6. 1. Cor. 13, 2.
[d] Mat. 13, 13 Mat. 23, 16. 17, &c.
[e] Titus. 3, 9. 2. Tim. 2, 16
[f] Iohn. 1, 3. 2. 1. Hebr. 2, 10.

ſpeaketh vnto al, without whom no man [g] can either iudge, or vnderſtand the truth.

[g] Luke. 10, verſe. 22.

Now he, to whom al things are but one thing; which draweth vnto one thing al things; and ſeeth al things in one thing [h], doubtles abideth both conſtant in minde, and continualie in God.

[h] Ioh. 17, 21.

O God, which art the truth [i], make me one with thee in perpetual charitie [k]!

[i] Iohn. 14, 6.

[k] 1. Ioh. 4, 16

Many times to reade much, and to heare much it irketh me: whatſoeuer I can either wiſh or deſire, it is in thee [l].

[l] Mat. 23, 8. 10.

Al teachers be ye ſilent [m], & al creatures hold your peace [n], but ſpeake, Lord, ſpeake thou onlie vnto me. For the nigher one is to himſelfe, and the leſſe he wandereth abrode, the more eaſilie he conceaueth, and the more excellent things; becauſe he taketh the light of his vnderſtanding from aboue.

[m] Zac. 2, 13.

[n] Haba. 2, 19

A pure mind, and a conſtant, is not diſtracted diuers waies; becauſe it doth al things vnto the glory of God, & laboreth earneſtlie to be free from ſelfe-loue [o]. For what doth more hinder, and hurt a man than the vnrulie

[o] Matth. 6, verſ. 22, &c.

affections of the minde[p]?

[p] Eph 4,22. Iames.1,13. 14.

A good, and godlie man before he goeth about any matter, consulteth first with himselfe [q]; and is neuer drawen awaie by wicked affections, but maketh them to serue at the commandement of reason.

[q] Sirac. 37, verse. 16.

[r] Ephe.4,11. 12. 13,&c. Coloss.1, 9. 10,&c. Coloss.2, 1. 2.

Of al combats the soreſt is to conquer our selues; and of al cares the cheefest should be to waxe strong against vice, and continualie to profit more & more in virtue,and holines[r].

1.Pet.2, 12. 2.Pet.3, 18. [s] Roman. 7, verse. 18

The greatest perfection of this life is not without imperfection[s],& when we are best learned we are ignorant in many things[t].

[t] 1.Cor.13, verse.9,&c.

To conceaue modestlie of our selues[u] is a readier waie vnto happines, than earnestlie to studie to be deepelie learned[x].

[u] Pro.3, 34. Galat.6, 3. [x] 1.Cor.13, verse. 2.

And yet is not science, or knowledge to be contemned, because being rightly considered it is good,and alowed of God[y]: But for al that, the goodnes of a man [z] is better than his knowledge, and a good life is to be preferred afore learning[a].

[y] 1.Cor,12, verse. 8. 1.Cor.1, 5. 1.Tim.4, 6. [z] Pro.19,22 2.Cor 1,12. [a] Sira.19,23

But because many desire to know, rather than to please God, it falleth out commonlie that they er; & reape either no frute, or verie litle by al

their

their ſtudie [b].

Now would they be as earneſt in rooting out vices [c], and in planting virtues, as they are diligent in propoſing queſtions, certainlie both the rude multitude woulde be more virtuous, and the learned ſort more ſage than they are.

Aſſuredlie at the daie of iudgement we muſt tel, not what we haue read, but what we haue done [d]; and how religiouſlie we haue liued, not how rhetoricalie we haue perſuaded.

Go to then, where be now thoſe maſters ſo famous, and ſo pointed at in their life time [e]: whoſe places ſuch haue as perhaps neuer think on thē? In their life time, who but they? now, where are they? So quicklie vaniſheth the glorie of this worlde [f]. Now, if they had liued according to their knowledge, (and knowen rightlie the word of God,) then had they ſtudied to their euerlaſting praiſe & profit [g].

Alas, how many euen of the learned ſort periſh in this world for lack of the feare of God [h]! And becauſe they couet to be rather famous than virtuous, they are caried awaie with vaine imaginations [i].

So that in truth he which loueth much

[b] 1. Cor. 4, 19 20.

[c] Matt. 3, 7. 8. Matthew. 7, verſ. 15, &c. Matt. 12, 33. 34.

[d] Matt. 25, verſ. 34, &c. Rom. 2, 6. 2. Cor. 5, 10. Reu. 22, 12.

[e] 1. Co. 1, 20

[f] Eccleſ. 1, verſe. 2, &c. Eccleſ. 2, verſe. 1, &c.

[g] Pſa. 112, 6.

[h] Eſai. 28, 13 14. Eſai 33, 18. 1. Cor. 1, 20. 21, &c.

[i] Roman. 1, verſ. 21, &c.

[k] Col 3, 14. much [k], is famous; he which despiseth
Ephes. 3, 17. 19. glorie [l], is glorious; he which humbleth himselfe, is honorable [m]; hee
[l] Matth. 23, verse. 8, &c. which counteth al things but dung to
Matt 18, 4. win Christ [n], is prudent; & he is learned
[m] Pro. 15, 33 Luk. 18, 14. in deede, which abandoneth his owne wil to doe the wil of God [o].
[n] Phili. 3, 8.
[o] Ioh. 7, 16. 17. 18.

Chap. 4.

Wisedome must be vsed in al our dealings.

[a] 1. Ioh. 4, 1. BEleeue not euerie saieng, or spirit [a], but examine the matter wiselie by the word of God.

[b] Gen. 6, 5. For, alas, naturalie we are giuen [b] both to thinke and speake rather il, than wel of others.

[c] Gen. 8, 21. [d] Ps. 116, 11. Sirac. 19, 16. Iames. 3, 2. [e] Tob. 4, 18. Iames. 1, 19. [f] Pro. 17, 12. [g] Ioh. 22, 11. 12. Sirac 19, 4. Pron. 17. 4. [h] Sirac. 19, 7. 8

But good men beleeue not euerie mans words: becausse they know how that we are prone alwaies vnto euil [c], and that the best offendeth with his tong [d].

It is a point of great wisedome to be neither heddy [e] in our actions, nor obstinate in opinion [f]. As great wisedome is it, neither to beleeue euerie mans wordes [g], nor by and by to rehearse that which hath bin told [h].

Take

Take counsel of a godlie man [i] whom thou knowest to keepe the commandements of God: and folow the counsel of the wise [k] before thine owne fancies. A good life maketh a godlie wise man [l].

The more a man humbleth himselfe afore God [m], the more wise he is and quiet in al his affaires.

[i] Sirach. 37, verse. 12. Prou. 2, 20.
[k] Pro. 12, 15.
[l] Pro. 9, 19.
[m] Prou. 1, 4. Prou. 15, 33 Sirac. 3, 20.

Chap. 5.

How to reade, and studie the holie Scriptures with *profit.*

LOoke in the holie scriptures for truth, not for eloquence: & reade them with that minde wherewith they were written, for thine euerlasting profit [a], not for a polished phrase.

Studie as wel godly bookes though they be rude [b], as workes both eloquent for stile, and profound for method.

Respect not in the autor either learning or ignorance, but let ỹ pure loue of the simple truth allure thee to reade [c]: and neuer mark who speaketh, but what is said.

Men die [d]; but the worde of God shal

[a] Ioh. 5, 39. 1. Tim. 3, 16. 17.
[b] 1. Corin 1, vers. 17, &c. 1. Cor. 2, 13. 2. Pet. 1, 16. Rom. 1, 16.
[c] Psal. 43, 3.
[d] Psa. 89, 48. Psal. 49, 10.

[c] Esai 40,8. Psal.100, 5. Psal.117, 2 [f] Galat.2, 6. 1.Pet.1, 17. Deut.10,17

shal stand for euer [c]: and God sundrie waies speaketh vnto vs not respecting our persons [f].

Many times through our owne curiositie we profit litle in the reading of good bookes, whileſt we stande to discusse those thinges which ought simplie to be ouerpast.

[g] Esai.66,2. [h] Ier.9, 23. 24. 1.Cor.1, 29. 31.

If thou desirest to reape commoditie, reade with al humilitie [g], simplicitie, and zeale: and neuer couet to be counted learned [h].

[i] Sirac.6,36. Prou.13,20.

Be questioning alwaies with godlie men, and harken with silence vnto their saiengs [i]; be not offended with the darke speech of thine elders, for they neuer speake without cause why.

Chap.6.

That inordinate, and carnal affections must be mortified.

[a] Pro.18,14. Esaie. 48,22 Iames.1,13. 14. 15. [b] Pro.13,10 25. Prou.15, 6. Eccles.5, 9. [c] Matt 5, 3. [d] Mat.11,29 [e] Pro.15,16 Matt.11,30.

WHensoeuer a man doth couet a thing immoderatelie straight waie his minde is out of quiet [a].

The proude & the couetous be euer vexed [b]: but he which is poore [c], and meeke in spirit [d] liueth at great ease [e].

He which doth not mortifie the inordinate

ordinate affections of his mind [f], may easilie be caried awaie to wickednes, and with trifling things be ouercom.

He that is weake, worldlie, and carnal can no waies withdraw himselfe from earthlie desires [h]: and therefore when he resisteth them, it greeueth him; when he is contraried, he fretteth; and if he fulfil his mind he sinneth, and by and by doth wounde his conscience [i], because he foloweth his desires, which in steede of that peace which he looked for, bring continual disquietnes [k].

Wherefore the true quietnes of mind is attained, not by folowing, but by resisting wicked affections [l]; & remaineth in him which is feruent, and godlie zelous [m], not in carnal, and worldlie men [n].

[f] Rom 8, 13. Galath 6, 8. Colos. 3, 5.

[g] Roman. 8, verse. 5, &c.
[h] Galath. 5, vers. 17, &c.

[i] Iames. 1, 15 Roman. 2, verse. 5, &c.
[k] Pro. 14, 13. Esai. 57, 20. 21.

[l] 1. Pe. 2, 11.

[m] Gal. 5, 22.
[n] Rom. 13, verse. 14.

Chap. 7.
Against vaine hope, and vaine glorie.

IT is a vaine thing to trust either in man [a], or in any other creature [b].

Be not ashamed to be in subiection to others [c] for Christes sake;

[a] Psalm. 62, verse. 1, &c. Ierem. 17, 5.
[b] Psal. 20, 7. 8.

[c] Gala. 5, 13. 26.

ſake; nor if thou be poore in this preſent life [d].

[d] Matt. 5, 3.

Depend not vpon thy ſelfe, but put thy confidence in the Lord [e]. Doe thy part notwithſtanding and GOD wil bleſſe thine indeuor [f].

[e] Prou. 3, 5. Pſalm. 2, 12.
[f] Matth. 25, verſ. 14, &c.

Truſt not to thine owne knowledge, neither doe thou repoſe any confidence in the wit of man [g], but only in the Lord [h] which exalteth the humble, and bringeth downe the proud [i].

[g] Pſa. 118, 8.
[h] Pſa. 56, 11.
[i] Iames. 4, 6. 1. Peter. 5, 5.

Glorie thou neither in thy riches [k], if thou haue much; nor of thy friends, if they be mightie, but in the Lorde, who both giueth al things [l], & gladly would giue himſelfe afore al things.

[k] Iere. 9, 23. 24. 1. Cor. 1, 31.
[l] Iam. 1, 17. Rom. 8, 32.

Be thou proud neither of thy beautie, or bignes [m]. For a litle ſicknes doth both deforme the one, and conſume the other [n].

[m] Ier. 9, 23.
[n] Iob. 2, 7. Ioh. 14, 2. Pſal. 39, 11.

Like not ouer wel of thy ſelfe, if thou haue a good wit, leaſt ỹ offend God thereby, which gaue whatſoeuer good thing thou haſt by nature [o].

[o] 1. Cor. 4, 7

Thinke not thy ſelfe better than other men [p], leaſt God, who knoweth what is in man [q], condemne thee vtterlie for thine arrogant conceit.

[p] Luk. 16, 11. 12. Matth. 7, 3. 4.
[q] Iohn. 2, 25 Rom. 8, 27. Pſalm. 7, 9.

Doeſt thou wel? Take heede of pride. God iudgeth not as man doth [r]. For that commonlie diſpleaſeth him

[r] 1. Sam. 16, verſe. 7.

him which pleaseth man [f].

If thou hast anie goodnes in thy selfe, think that another hath more [t]: so shalt thou alwaies reteine the true modestie of minde.

To debase thy selfe euen vnder al men, can neuer hurt thee; but to prefer thy selfe afore one man, may easilie condemne thee [u].

The humble man is alwaies in quiet [x]: but the hautie minde fumeth commonlie with indignation [y].

[f] Esai. 55, 8. 9.
[t] 1. Cor. 13, verse. 4.
[u] Luk. 18, 11 12. 13. Mat. 20, 11. 12.
[x] 1. Pet. 5. 5. 6.
[y] Iam. 4, 1. 2.

Chap. 8.

What companie is to be folowed, or refrained.

OPen not thine hart vnto euerie man [a], but communicate thine affaires with the wise and godlie [b].

Acquaint thy selfe with reuerend old men [c], and delite not much in the companie of youth, and strangers.

Flatter not the welthie [d]; and take heede of the mightie [e]; ioine thee to thine equals [f], which are godly [g]; and do that which is honest [h], and for the publike welfare [i].

Be familiar with no woman vnlaw-

[a] Sirac. 8, 19
[b] Sira. 37, 12
[c] Sirac. 8, 8.
[d] Sira 13, 24
[e] Pro 23, 3. Sirac. 13, 10
[f] Sira. 13, 16 17, &c.
[g] 2. Sam. 22, verse. 26. 27. Psal. 18, 25. 26.
[h] 1. Tim. 2, 2
[i] Epheſ. 4, verſ. 11, &c.

k Prou. 5, 3. 8, &c. lawfulie [k]; but generalie commende as many as are good [l].

l Pro 31, 30

Wish to be familiar but with God onlie, and his holie Angels [m]: and vtterlie auoide the companie of some men [n].

1. Peter. 3, verse. 6, &c.
m Phili. 3, 20
n Pro. 22, 24

Haue peace with al men [o], but not familiaritie [p].

Prouer. 23, verse. 5, &c. 20. 21.

Many times it falleth out, that we loue a stranger through the report of others, whom afterward we hate, hauing tried his conditions: And many times we displease others by our leud behauior, whom we thought we shold please right wel, if we had but their acquaintance.

Pro. 29, 24. Sirac. 19, 3.
o Rom. 12, verse. 18.
1. Thes. 3, 12
p 1. Cor. 5, verse. 9, &c.
Psal. 26, 4. 5.

Chap. 9.

For obedience, and subiection.

IT is greatlie for our behoofe to liue vnder others [a], not as we list our selues; and at more ease liue subiects, than rulers.

a 1. Pe. 2, 13. 14.

Many obeie for feare [b] rather than for loue; & grudginglie, not gladlie. But such can neuer haue the libertie of minde, before they obeie both for conscience

b Ephe 6, 6. Colo. 3, 22.

conscience [c], and for the Lords sake [d].

[c] Rom. 13,5
[d] 1. Pet. 2,13

Whereſoeuer thou becommeſt looke neuer to liue at eaſe, vnles thou keepe thy ſelfe within thy calling, and obeie thy ſuperiors.

The opinion, and change of places hath deceaued many a man.

Euerie man by nature would folowe his owne minde, and fauoreth ſuch as are of his opinion: but, if we feare God, we wil ſometime change our mindes for quietnes ſake [e].

[e] Pſa. 34,14 Rom. 12, 3. Roman. 14, verſe 1, &c.

For who is ſo wiſe, that he knoweth al thinges [f]? Therefore truſt not too much vnto thine owne opinion [g], but willingly giue eare to the iudgement of others [h].

[f] Rom. 12, verſe. 6, &c. 1. Cor. 12, verſe. 8, &c.
[g] Prou. 3, 5. 7.
[h] Pro. 12, 8. 15.

And albeit thou ſtande in a good matter: yet, if it be more expedient to haue it otherwiſe, alter thy minde, and thou ſhalt doe better [i].

[i] 1. Cor. 9, verſe. 1, &c. 19, &c.

I haue heard many times that it is eaſier, yea better to heare, and take, than to giue counſel [k]: and he bewraieth his pride, and pertinacie [l], which wil ſticke in an opinion, though it be good, if wiſer than himſelfe through deeper iudgement and circumſtances would haue it altered.

[k] Pro. 17, 27 28.
[l] Pro. 21, 29

Chap.10.

Against idle meetings, and vaine talke.

Hun the common meetings of men [a], as much as thou canst. For to talk of worldlie matters [b] doth greatlie hurt vs, meane we neuer so wel.

[a] Matth.14, verse. 23.

[b] Pro.10,19

The reason is. We are easilie drawne awaie with vanitie. And for my part I haue wished many times that I had bin both silent, and absent.

Now if anie woulde examine the cause why so gladlie we chat, & prattle together, seing we seldom speake without offence to God, and hurt to our conscience, he shal finde it to be euen comfort forsooth, & recreation. For ỹ more earnestlie we couet, and desire a thing; or the more certainlie we knowe anie euil to be towarde vs, the more vehementlie we loue to talke and thinke therof, albeit commonly to smal profit, and purpose.

For this outward comfort, doth not a litle hinder the inner consolation.

Wherefore we are to watch and praie [c] that we spende not the time idlelie [d]: and if we wil, or must of necessitie

[c] Mat.26,41

[d] Matth.12, verse. 36.

ceſſitie ſpeake, let our ſpeech be good to the vſe of edifieng [c] that it may miniſter grace vnto the hearers.

[c] Eph.4, 29.

To babble much we ſhould not vſe, both becauſe the cuſtome thercof is naught, and for that in many wordes there cannot want iniquitie [f]. But godlie ſpeech greatlie auaileth to a virtuous life [g], eſpecialie where men of like mindes and ſpirit, are copled together in the Lord.

[f] Pro.10,19

[g] Pro.10,11 Pro.18, 21. Luke.6,45.

Chap.11.

How to come to quietnes in minde, and to a godlie life.

WOulde wee not intermedle [a] with other mens doings, and saiengs, we might liue at great eaſe & quietnes. But how is it poſſible that he ſhould be quiet which buſieth himſelfe with thoſe matters that touch him not? which picketh occaſions to goe abroade; and litle, or ſildome can keepe himſelfe at home? Bleſſed are the meeke [b] for they haue much reſt [c].

[a] 1.Tim. 5, verſe. 13.

[b] Matt.5, 5.

[c] Matth.11, verſe. 29.

In old time manie attained vnto ſingular perfection, and were zelouſ-

lie

lie addicted to the contemplation of heauenlie things. And how so? They mortified their earthlie members [d]. We loase the bridle to al beastlie desires, and care altogether for temporal trash [e]: Sildome, if at al, we subdue one affection in deede, neither desire we to profit more and more dailie in wel dooing. If therfore we remaine in religion either cold, or lukewarme [f], what maruel?

But were we dead vnto our selues [g], and not entangled inwardlie with perturbations, doubtles wee should taste the vnspeakeable sweetnes of a godlie life, and be inflamed with a burning desire of celestial things.

For in verie deede the greatest, if not the whole, let from godlines is, because we are in bondage to vile affections [h], and labor not to folowe the footesteps of the faithful.

Hence it is that if we be neuer so lightlie touched with aduersitie, we are marùelouslie dismaied, and seeke helpe of man [i], which commeth from the Lord [k].

Now would we keepe our places [l] like valiant soldiors, the Lord would helpe vs from aboue. For he is readie to assist them which serue him [m]; and wil

d Colos. 3, 5.
2. Pet. 1, 4.
e Luk. 21, 34
1. Corin. 7. vers. 32, &c.
f Reu. 3, 15.
g Rom. 6, 2.
2. Pet. 2, 10.
h Rom. 6, 12
Romanes. 7, verse. 4, &c.
Romanes. 8, verse. 1, &c.
i Luk. 8, 43.
Mark. 5, 26.
Esaie. 30, 16.
k Psalm. 44, verse. 1, &c.
l Ephe. 6, 10
m 1. Cor. 10, verse. 13

wil giue vs victorie, if we fight his battel [n]. But if we place our religion in dooing theſe outwarde things, in ſhort time our religion with them [o] wil vtterlie decaie.

[n] Iam. 1, 12.

[o] Col. 2, 22.

Wherefore the axe muſt be laide vnto the roote [p], and our wicked affections cut of; which is the onelie waie to finde reſt for our ſoules.

[p] Mat. 3, 10.

If euerie yeere we would roote out a vice from our minds, oh how quicklie ſhould we prooue good men! But alas we ſee by experience that after manie yeeres wee are woorſer than when at the firſt we profeſſed religion. And he is a holie man counted now a daies, which can reteine a part of his firſt & former zeale: yet ſhould the fire of godlines encreaſe dailie, and be inflamed more and more.

The remedie whereof is at the beginning to ſtraine our ſelues, ſo ſhal we afterward do al things at pleaſure.

I confeſſe in deede it is harde to leaue old woonts [q]: and as harde, yea harder for a man to bridle his affections. At the beginning therfore ſtriue with thine inclination, and leaue a wicked cuſtome, leaſt otherwiſe when you would you cannot ſo eaſelie. For it is impoſſible that he ſhould vanquiſh

[q] Luk. 9, 59.

quiſh & ſubdue mightie, which cannot ouercome light, & trifling things.

Oh, if thou wouldeſt conſider what quietnes to thy ſelfe, and ioie to others thou ſhouldſt bring by godlie, and good behauior [r], doubtles thy cheefeſt care would be, how to liue in the ſight of God religiouſlie, and honeſtlie in the eies of man!

[r] Luk. 15, 7. 10.

Chap. 12.
Of the profite gotten by aduerſitie.

IT is good for vs ſometime to ſuffer affliction. For it maketh vs to knowe our ſelues in this world [a], and to repoſe no confidence in anie creature [b].

It is good for vs ſometime to be il ſpoken of [c], & il thought of, although we deſerue not the ſame. For that bringeth to humilitie [d], and driueth from pride. And the more earneſtlie we cal for the teſtimonie of God in our conſcience [e] when we are contemned among men, & of no credit.

So that euerie man ought ſo to depend vpon God [f], that he neede not care

[a] Pſ. 119, 67 71.
[b] 2. Chr. 10, verſe. 7. Pſalm. 118, verſe. 5, &c. 2. Cor. 1, 9.
[c] Mat. 5, 11.
[d] 2. Sam. 16, verſe. 10. 11. 12. Rom. 5, 3.
[e] Rom. 8, 16 17. 1. Pet. 4, 14. 1. Ioh. 3, 21.
[f] Pſalm. 94, verſ. 17, & c. 2. Cor. 1, 9.

care for anie worldlie comfort.

For a good man the more he is trobled either outwardlie in bodie, or inwardlie in minde, the more he considereth how greatlie he ſtandeth in neede of Gods aſſiſtance, without which he ſeeth he can doe no good [g]. Then he ſorroweth, and ſobbeth, and deſireth to be deliuered from miſerie; then it greeueth him to liue anie longer [h]; and wiſheth to be loaſed, and to be with Chriſt [i]; and then he perceiueth ful wel that in this life we cannot finde perfect peace, and ſecuritie [k].

[g] Phili.2,13
[h] Rom.7,24
[i] Phili.1,23.
[k] Ioh.16,20 Reu.7, 16. 17.

Chap.13.

That no man either is, or hath bin without tentation, and how both to ſuffer and reſiſt the ſame.

AS long as we liue in this worlde we cannot be without tentations, and trobles. And that made Iob to cal mans life here on earth a warfare [a].

Wherefore it ſtandeth euerie man vpon to thinke hereof, and to watch in praier [b], that the Diuel haue no vantage againſt vs, which neuer ſlee-

[a] Iob. 7, verſe.1,&c.
[b] Mark. 13, verſe. 33. 37. Matth. 26, verſ.41,&c.

peth,

peth, but rangeth about alwaies seeking whom he maie deuoure [c].

The best man is tempted sometime [d]; and to be vtterlie without tentation it is impossible.

Yea expedient is it sometime that we be tempted [e], though we like not thereof [f]: for thereby we are humbled, purged [g], and instructed [h].

Al the holie fathers haue endured tentation, and bin schooled thereby [i]; but they which fainted vnder the same, are vtterlie cast awaie [k].

There is no calling so holie; nor place so solitarie, but you shal finde there both trobles to trie you, and aduersitie to disquiet you: no, let not man looke in this life to be free from temptation. For we haue that in our selues which tempteth vs [l], in asmuch as wee are borne in concupiscence, and conceaued in sinne [m].

Tentations come vpon tentations, miseries vpon miseries, and alwaies we haue somewhat to suffer: becausе we are fallen from the state of our felicitie [n].

Manie whilst they shun some trobles, fal into woorser [o]. For they are not auoided by flight onlie [p], but by patience [q]; and true modestie maketh

[c] 1. Pet. 5 8. Reu. 12, 12.
[d] Sirac. 2, 1. 1. Cor. 10, verse. 13. Hebr. 12, 8.
[e] Iames. 1, verse. 2, &c.
[f] Hebr. 12, verse. 11.
[g] Psa. 119, 67. 71.
[h] Iob. 5, 17. 18. Wisd. 3, 5.
[i] Hebr. 12, verse. 5, &c. Sirac. 18, 12 1. Pet. 1, 6. 7. Iudit. 8, 25. 26. 27.
[k] Luk. 8, 13. Hebr. 12, 8.
[l] Iam. 1, 14. 15.
[m] Psa. 51, 5.
[n] Gen 3, 24.
[o] Matth. 26, vers. 70. &c.
[p] Mat. 26, 56
[q] Esai. 30, 18 Luk. 21, 19. Iames 1, 2. 3. 12.

keth to preuaile ouer enimies.

He which onelie outwardlie ſhunneth tentations, and plucketh not vp ſ ſ roote from whence they doe ſpring; is ſo far from eſcaping them, that they aſſaile him the ſooner, and make him much worſer than he was before [r].

By ſufferance, through Gods grace, thou ſhalt more preuaile [f], than by ſtubbernes, and reſiſtance [t].

In thy trobles vſe counſel. If thy neighbor be afflicted, giue him no il wordes [u], but comfort rather [x], which thou wouldeſt haue thy ſelfe, if thou wert in his caſe.

The cauſe of al wicked tentations is vnconſtancie of mind, and lacke of faith [y]. For as a ſhip without a ſterne is carried to and fro with winde, and weather: ſo the wauering [z], and vnconſtant man is diuerſlie tempted.

As fire trieth iron: ſo tentation trieth man [a]. What we are able to do we know not manie times: but what we are, tentation ſhewes [b].

To auoide tentation it is good to be circumſpect at the beginning of the ſame. For the enimie is the more eaſilie ouercome, when we ſhut the doore of our vnderſtanding againſt him, and meete him at the threſhold

[r] Matth. 12, verſe. 45. Hebr. 6, 4. 5. 6. 2. Pet. 2, 20. 21.
[f] Roman. 5, verſe. 3, &c. Iames. 1, 12.
[t] 1. Cor. 10, verſe. 10.
[u] Galat. 6, 1.
[x] Iob. 6, 14.
[y] Mat. 8, 26. Matt. 14, 31.
[z] Iam. 1, 6. 8.
[a] Wiſd. 3, 6. Sirach. 2, 5. 1. Pet. 1, 7.
[b] 1. Cor. 3, verſe. 13. Iames. 1, 12.

as soone as he begins to knock. And therefore saide a certaine Poet right wel to this effect [c]:

[c] Ouid in his 3. booke de Arte amandi.

If thou beest sick, preuent the wurst,
And seeke for remedie at the first.
For when a sicknes hath taken roote,
If thou take Physick, it wil not boote.

Learne before thou speake, and vse physicke or euer thou be sick. Sirac. 18, 18.

For first cometh into our minds a bare cogitation of euil; then followeth a strong imaginatiō; out of which proceedeth a wonderful delectation; wicked motions, and assent vnto sin: and so by litle and litle the malitious enimie entreth in, when at the first he might easilie be kept out.

The steps to sinne.

Wherby this we get, that the longer we tary before we resist, both we are ȳ weaker when we do resist, & our enimie ȳ stroger whom we must resist [d].

[d] Iam. 1, 14. 15.

Some as soone as they begin to amend their liues, others at their end, & diuers al their life time are tempted, and afflicted: againe there be, which are but lightlie assalted, which thing God, who worketh al things for the salfetie of his elect [e], bringeth to passe according to the wisedome, and equitie of his heauenlie wil.

[e] Rom. 8, 28.

And therefore wee must not despaire, when we are tempted, but so much

much the more earneſtlie praie vnto God that he would vouchſafe to help vs in al extremities, and, according to ȳ wordes of Paule [f], giue iſſue that we maie be able to beare our tentation.

[f] 1.Cor. 10, verſe. 13.

So then in al tentations, and troubles let vs humble our ſelues vnder the mightie hand of God [g]. For he exalteth the humble and meeke [h].

[g] 1.Pet.5,6: Iam. 4, 10. [h] Iam.4. 6. Prou.3, 34.

In aduerſitie man is tried [i], how he hath profited in wel doing, and ſo he getteth not onli fauor before God [k], but alſo fame among men. For it is no great thing for a man in proſperitie to ſeeme deuoute, and zelous: but he which continueth patient in the time of aduerſitie [l], wil doubtles prooue a perfect man.

[i] 1.Cor.3,13 [k] 1.Pet.1, 6. 7. [l] Rom.5, 3. Iames.1, 3.

Manie ouercome great troubles, which are ouercome by ſmal, and dailie: but ſuch cannot truſt to themſelues in great, which are ſo weake in trifling things.

Chap.14.

Againſt raſh iudgement.

LOoke into thy ſelfe, and iudge not other men [a]. For in iudging others we labor vainelie, er commonlie, and

[a] Matth.7,1. Luke.6, 37.

[b] Iam. 4, 11. [c] 1. Cor. 11, verſe. 31.

eaſilie offend [b]: but in iudging and examining our ſelues [c] we reape ſingular commoditie.

As we fancie a thing, ſo we iudge thereof: and blinded with priuate affection we commonlie giue partial ſentence [d].

[d] Rom. 2, 1.

Now were the loue of God alwaies, and our onlie guide, our ſenſes, which are enimies to truth, would not ſo eaſilie troble vs. But commonly ſomwhat either lurketh within, or chanceth without which carieth vs awaie.

Manie in their doings vnwittinglie ſeeke themſelues; which are ſo long quiet in minde, as they enioie al things according to their wiſh: but if anie thing fal out otherwiſe than they would, they chafe, fret, & fume.

Great diſſenſion riſeth manie times euen among frends, and contriemen, yea among the godlie and zelous too through diuerſitie of opinions. For, ſuch is our nature, wee can hardlie breake an old cuſtome; and farder than he ſeeth no man wil gladlie go. But if we cleaue, or depend more vpon reaſon and ſenſe [e] than vpon that virtue which bringeth vnder the obedience of Chriſt, let vs neuer looke to be enflamed with the light of Gods holie

[e] Iohn. 3, 3. 4.

holie Spirit. For God wil be ſerued not with a peece of man, but with whole man [f]; neither doth he alowe reaſon to iudge of religion.

[f] Deut.6,5. Luk.10,27. Mark.12,29 30. Mat.22,37.

Chap.15.

Of the workes of charitie; and how to do good workes.

WE ought not to do wickedlie for any thing [a], nor for anie mans ſake [b]: albeit in reſpect of the weake [c] a good worke may be vndone ſometime, or done otherwiſe. And that is not to neglect a good worke, but leaue one good worke to do a better.

[a] Rom.3,8. [b] Rom.8,38 39. [c] 1.Co.9,20 21. 22.

If thou haue not loue, thine outward deedes profit nothing [d]; if thou haue loue, be thy works neuer ſo ſmal, and ſimple, they profit much. For God reſpecteth not what is done, but how, & with what affection a thing is done [e].

[d] 1.Co.13,3

[e] Luke. 7, verſ.40,&c.

He doth much that loueth much [f]; He doth much that doth a thing as it ſhould be don [g]. And he doth ſo, that ſeeketh the common welfare before his owne profit [h].

[f] Luk.7,47. [g] Mat.26,10 [h] 1.Co.13,5.

It manie times ſeemeth a charitable deede, which in deede is a carnal. For that which is done, as commonlie

Carnal works, what;

works are done, either of affection; or desire of gaine; or hope of rewarde, which are carnal inclinations, is doubtles a carnal, and not a charitable worke.

Fruites of charitie.

A man endued with perfect charitie serueth not his owne turne, but onlie in al things seeketh the glorie of God [i]: He enuieth not [k]. For he loueth no priuate ioie [l]; nether wil reioice in himselfe, but in the Lorde [m]: whose blessing he desireth before al things. He ascribeth no goodnes vnto anie, but acknowledgeth al things to come of God, from whom euerie good gift, & euery perfect gift doth proceede [n], and in whom al the Saints doe rest in perpetual blisse [o]. Finallie he which hath but a spark of this true charitie, accounteth al worldlie thinges but meere vanitie [p].

i 1.Ioh.2,15 16 17.
Iames.4, 4.
k 1.Co.13,4
l Iere.9, 23.
m 1.Co.1,31
n Iam.1, 17.
o Reu.7,15. 16. 17.
p Eccles. 1, verse.3, &c. Philip 3, 8.

Chap.16.

That men which offend must be borne withal sometime.

THat which thou canst not amende neither in thy selfe, nor others, must patientlie be suffered [a], til GOD otherwise worke [b].

a 1.Thess.5, verse. 14.
b Esai.30,18 Luk.21, 19.

Thinke

Thinke with thy selfe, that perchance God doth it to trie thy patience [b] without which our merits doe litle auaile: notwithstanding in thy troubles thou oughtest to beseech almightie God to assist thee with his grace, that patientlie thou maist endure his crosse, and trial [c].

[b] Rom. 5, 3. 4. 5. Iames. 1, 3. 4.
[c] Luk. 17, 5. Iames. 1, 5.

If anie being diuers, and sondrie times admonished, wil not amend [d], deale with him no more, but commit the whole matter to God, that his wil, and glorie may appeere in al his creatures [e] which knoweth wel how to turne al things to the best.

[d] Titu. 3, 10.
[e] Mat. 6, 10.

Endeuor thy selfe patientlie to beare the faultes, and infirmities of other men whatsoeuer they be [f]: forasmuch as thou art faultie thy selfe [g], and must be borne withal. And if thou canst not be such as thou wouldest be, thinkest thou to make another according to thy minde?

[f] Galat. 6, 1. 2. 1. Thes. 5, 14
[g] Iames. 3, 2.

We wish that others were godlie, and yet we amend not our selues [h]. We would haue others seuerelie corrected [i], which we refuse our selues. We find fault with the licentiousnes of others, and we our selues wil not be gaine-saide. We seeke that others should be bridled by lawes, and we

[h] Matt. 7, 3. 4. 5. Rom. 2, 1. 2. 3.
[i] Matth. 7, 1.

our ſelues refuſe obedience. Where-
k Mat.7,12. Luke.6,31. Tob.4,15. by it is euident how we loue not our neighbor as our ſelues[k].

If al were perfect, what ſhould we ſuffer at other mens hands, for Gods
l Mat.5,10.11. 1.Pet.4,14. ſake[l]? But now it pleaſeth God, that we muſt beare one anothers burden
m Gala.6,2. [m]; & that becauſe no man is without fault; no man but hath his burden; no man that can liue by him ſelfe; no man but lacks aduiſe ſomtime; & therfore we ought one to ſuffer with ano-
n 1.Cor.12, verſ.26,&c. ther[n]; to cõfort one another; to help, inſtruct, and admoniſh one another.

And neuer ſhal the virtue of a man be ſo knowen as by occaſion of aduer-
o Iam.1,12. P 1.Pet.1,6.7. ſitie[o]. For occaſions make not a man fraile, but ſhew what he is[P].

Chap.17.

The waie to quietnes both temporal, and eternal.

THou muſt bridle, & breake thy wil in many
a Pſa.120,7. Matth.5,5. things, if thou wilt liue a quiet life[a]. And if thou wouldeſt ſtande
b Pſ.119,19 Heb.11,15.16 vpright, and go forward in godlines, account thy ſelfe in this world but a
1.Pet.1,17.18. baniſhed man, and a pilgrime[b]. And if thou deſireſt to be a Chriſtian, thou muſt

muſt prooue a foole before men [c] for Chriſtes ſake.

A hoode, or a ſhorne head maketh not a religious man: but an alteration from vice to virtue [d], and a mortification of the luſtes [e].

He which loueth any thing beſides God, and the ſaluation of his ſoule [f], ſhal find nothing but miſerie, and ſorowe.

And let not him looke to be long in quiet, which laboreth not in the ſight of man to be moſt abiect and inferior to al [g]. For thou art in this life to ſerue [h], not to rule; and called to ſuffer [i], and to labor [k], not to loiter, and to liue at pleaſure.

For men are tried in this world as gold is in the fornace [l]: and let no man looke to ſtand here vpright, vnles with al his hart he humble himſelfe for the Lords ſake [m].

[c] 1.Cor. 1, verſ.23, &c. 1.Cor.3,18. 1.Cor.4,10.
[d] Eph.4,22. Iames.1,21. 26. 27.
[e] Rom. 13, verſe. 12. 13. 14.
[f] Pſa. 119, verſ.29,&c. Mark.12,30 Luke.9, 23. 26.
[g] Iam.4, 6. Matth. 20, verſ.24,&c.
[h] Mat.20,28 Philip.2, 7.
[i] Luk.9,23.
[k] Gen.3,19.
[l] Iob.23,10 Wiſd. 3, 6. 1.Pet.1, 7. Pſal.66, 10.
[m] 1.Co.4,10

Chap.18.
The virtuous life of the holie Fathers.

BEholde the examples of thoſe holie fathers, in whom true religion, and perfection did ſhine, and you ſhal eaſilie

easilie perceaue how litle, and in a manner nothing it is which we doe. Alack, what is our life compared with theirs!

Those holie men, and friendes of Christ did serue the Lord in hunger, and thirst [a], in cold and nakednes, in wearines, & painfulnes, in watchings, and fastings, in praiers and meditations, in manifolde persecutions, and troubles [b].

[a] 2. Cor. 6. verse. 4, &c. 2. Cor. 11, vers. 27, &c.
[b] Hebr. 11, vers. 36, &c.

What, and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and al which at any time folowed the steps of our Sauior Christ, endure? For they hated their liues in this worlde [c] that they might saue them for eternal life.

[c] Ioh. 12, 25 Matt. 10, 39 Matt. 16, 25. Mark. 8, 35. Luke. 9, 24. Luk. 17, 33.

O what an hard, and seuere life did those holie fathers leade in deserts! what long and greeuous tentations suffered they! How often did the enimie assaile them! how zelouslie did they offer the sacrifice of praier vnto God! with what seueritie did they tame their bodies! what studie spent they to profit in religion! what conflicts had they with vices and wickednes! How vprightlie did they spend their time before God!

In the daie time they labored, in the night

night they praied, and at no time ceſſed they from deuout meditations[d]. Finallie no time was idlie ſpent, and al houres that they conſumed ſeemed verie ſhort, inſomuch, that many times for to profit their ſoules, they litle did regarde the reliefe of their bodies[e]. And as for welth, autoritie, promotion, friendes, and kinſfolkes they renounced them[f], together with al worldlie things.

So that in mans eies they were poore[g], but in the ſight of God, and in reſpect of their virtues moſt mightilie rich; outwardlie they ſeemed needie[h], but inwardlie they were refreſhed with Gods heauenly grace, & comfort[i]; in the world meere ſtrangers[k], but to Chriſt friends, and familiars[l]; in their owne iudgement moſt vile[m], & odious to the world[n], but to almightie God deere and pretious[o].

They were humble, and obedient, and friendlie, and patient: whereby they found good ſucceſſe in the ſpirit, and grace before God[p].

Therefore ſhould al godlie men folow their ſteps, and be more mooued by ỹ example of them to virtue, than of luke-warme Chriſtians, though they be infinite, to wickednes.

Oh

d Eph. 6, 18. Coloſ. 4. 2. 1. Theſ 3, 10 1. Theſ. 5, 17

e Mat. 14, 15 Mark. 6, 35. 36. Luke. 9, 12.

f Mat. 19, 27 Mark. 10, 28 Luk. 18, 28. Actes. 2, 44. 45.

g Matt. 5, 3. Luke. 6, 20.

h 2. Cor. 6, verſe. 10.

i Pſa. 94, 19.

k Ioh. 16, 2.

l Ioh. 15, 15.

m Ioh. 13, 6. 8.

n Ioh. 15, 19

o Ioh. 16, 20 22.

p 2. Cor. 9, verſe. 13. 14.

Oh what zeale had the godlie in ye primatiue Church [q]! what deuotion to praier [r]! what contention to excel in wel doing! what seuere discipline! what reuerence, yea what obedience showed they to the doctrine of their teachers! Their monuments to this daie shewe, that they must needes be most singularlie perfect, which haue so valiantlie subdued the world [s].

[q] Actes. 4, verſ. 10, &c.
[r] Acts. 2, 46. 47.
[s] Heb. 11, verſ. 36, &c.

But now a daies if a man can but keepe himselfe from grosse offences, or refraine from reuengement, he is accounted a good, and perfect man.

O the securitie of our time, which haue so quicklie declined from our first heate [t], and loathed life because we are luke-warme [u], & wearie [x]! But surelie it is a manifest argument that we are dead from wel dooing, which see so many examples of godlie men before vs, and folow none of them.

[t] Reuel. 2, 4.
[u] Reu. 3, 16.
[x] Matth. 24, verſ. 48, &c.

Chap. 19.
The exercise of a true Christian.

THe life of a Christian shoulde be adorned with al virtues; that he may be inwardlie such, as he outwardlie appereth

reth to the worlde[a]: yea more virtuous should he be, than he seemeth; inasmuch as God seeth our harts[b], whome we must entirelie reuerence whereſoeuer we are, & before whome we must walke vprightlie as Angels.

Euerie daie we should renounce our mindes[c], and as though we were but newlie conuerted from sinne, we ought to enflame our zeale, and saie:

O my Lord and God, assist me I humblie beseech thee, in this my good purpose, and zeale; and giue me grace euen at this present time godlie to enter into thy seruice. For what hetherto I haue done, is nothing.

In this our race, and going forward in godlines we must vse great diligence, if we minde to finish our course as we should. For if he which couragiouslie goeth on, is tired many times; what wil become of him which either sildome, or faintlie setteth forward?

Manie things cause vs to change our good mindes: but we neuer so lightlie omit spiritual exercise, but we greatlie hinder our selues therby.

The purpose of the iust dependeth vpon the fauor of God[d], not vpon their owne wisedome[e], on whome they

[a] Matt. 5, 14 16. 20. 47. 48.
[b] 1. Sam. 16, verse. 7. Psal. 33, 15. Reuel. 2, 23. Hebr. 4, 13.
[c] Rom. 12, 2
[d] Philip 2, verse. 13.
[e] Prou. 3, 5.

they trust in al their enterprises. For
[f] Prou. 16, 9 man may purpose [f], but God dispo-
33. seth; neither can man of himselfe bring anie thing to passe.

If we omit our accustomed exercise, either for religions cause, or to profit our brethren, we maie easilie attaine therevnto againe: but if careleslie of sloth, or faintnes of mind we neglect the same, we do both highlie displease God, and greatlie endam-
[g] Iames. 1, verse. 22. mage our selues [g].

Let vs do our best, yet shal we of-
23. fend in manie things [h]. Albeit it wil-
24. be good to shoote at some certaine
[h] Iames. 3, 2 thing, and especialie against those vices which hinder vs more than others. We must examine, and set in order aswel outwarde, as inwarde
[i] Ephes. 4, vers 20, &c. Coloss. 3, 17 things, for both are necessarie to our proceeding [i].

If thou canst not at al times take an accompt of thy selfe, yet do it somtime, and at the least once a daie, to wit, at morning, or at night.

In the morning consider how thou wilt spend the time til euening: and at night cal into mind how thou hast
[k] Psal. 19, 14 past the daie, & what thy thoughts [k], wordes, and deedes haue bin. For therby we commonlie both displease God,

God, and offend man.

Girde thy loines like a man [l] against Satan [m]; bridle thy riotous appetite [n], so the more easilie shalt thou bring vnder al the vnrulie desires of the flesh.

[l] Eph 6, 14.
[m] 1. Pet. 5, 8
[n] Prou. 23, vers. 31, &c. 1. Thess. 5, 6

Be thou at no time idle altogether [o], but alwaies either reade, or wright, or praie, or meditate, or doe somewhat for the publike welfare.

[o] Prouer. 6, verse. 6, &c.

The bodie must be exercised with iudgement. For al exercises be not for euerie man. Priuate exercise must not be vsed in a publike place. Albeit thou art to take heede that thou be not to publike slowe, and swift vnto priuate: but hauing done thy dutie according to thy calling, if anie leisure be gotten betake thee to thy self, as thy profession doth require.

Al men cannot vse one exercise: but that is for some, which is not for others.

Againe, according to the diuersitie of times we thinke of exercises. For some like vs on holie-daies, some on working-daies; some in the time of warre, some in the time of quietnes; some we minde when we are pensiue, and some when we reioice in the Lord [p].

[p] 1. Cor. 1, 31

Good

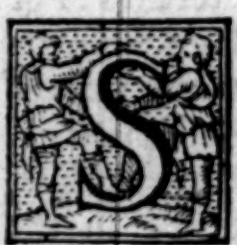
Good exercises should oftentimes be renewed especialie on holiedaies, as though we then were departing out of this life, and going to the euerlasting daies of rest. And therefore at such times especialie we should show our selues most deuoute, and most carefullie execute Gods hestes, looking, as it were presentlie for a reward of our labor from God. Which if it be deferred, let vs think with our selues that we are not sufficientlie prepared, but vnworthie so great glorie to be reuealed vnto vs at a time conuenient, and prepare our selues more diligentlie to our ende.

Happie is that seruant, saith our Sauior Christ P, whome the Lorde when he commeth shal finde watchful: know yee of a truth, he wil make him ruler ouer al that he hath.

P Luke. 12, verse. 43. 44.

Chap. 20.

Of solitarines, and silence.



Eeke a conuenient time to meditate; and oftentimes cal the benefites of GOD into minde.

Omit curious thinges: and chuse such

ſuch matter as maie rather ſtirre vp thy minde vnto godlines, than buſie thee too much.

Withdraw thy ſelfe from ſpeaking vainelie [a]; from gadding idelie; from liſtening vnto rumors and nouelties, and thou ſhalt finde good leiſure, and ſufficient for thy ſpiritual exerciſe: & that after the example of the moſt godlie, who ſhunned the companie of men, as much as they might, and choaſe to liue apart vnto God.

[a] Matth. 12, verſe. 36. Philip. 4, 8. 9.

One ſaid [b], I neuer came among men, but I departed more wicked than I was afore. And this we finde true when we talke much together.

[b] Seneca.

It is eaſier to be altogether ſilent, than not to exceede in words; and to tarie at home, than not to offend abroade, it is eaſier.

Wherefore he which would be zelous, and godlie, muſt auoide companie with Ieſus [c].

[c] Matth. 14, verſe. 23. Mark. 6, 46.

No man ſalfelie doth go abroade, but he which gladlie can abide at home; no man ſalfelie doth gouerne, but he which gladlie can be in ſubiection [d]; no man ſalfelie doth command, but he that hath learned willinglie to obeie [e]; no man ſalfelie is merie, but he that hath a good conſcience [f];

[d] Matth. 20, verſe. 26. 27.
[e] Rom. 13, verſe. 1, &c. Coloſſ. 3, 22 23.

science [f]; and no man salfelie can speak, but he that willinglie can hold his peace.

And yet hath not the securitie of good men, at anie time bin without ye feare of God [g]: neither did their excellent, and heauenlie giftes make them anie whit proude, but the more humble [h]. But the securitie of ye wicked, as it ariseth of pride [i]: so it turneth to their destruction [k].

Neuer looke to liue at thine harts ease in this world, seeme thou neuer so godlie, and religious [l].

It falleth out manie times that they fal greeuouslie through pride, which in mans opinion were most religious men [m]: whereby it is euident, that tentation is verie good for some [n]; both to keepe them from pride [o], and outward consolation.

O, if man would auoid vaine pleasure, and not loue the world [p]; what a good conscience should he alwaies reteine! If man would cast awaie al vaine cares, and thinke onelie vpon heauenlie things, and trust wholie in God [q], what a continual ioie should he feele in his minde!

No man shal finde anie spiritual comfort, except he occupie himselfe diligent-

f Prou. 15, verse. 13. 15
2.Cor.1.12.
g Pro.28,14
h Rom. 12, verse. 16.
1.Cor.4, 6. 7.
i Pro.28,25. 26.
k Esa. 48,22.
l Psa. 34,19.
Acts.14,22.
m Luke. 18, vers. 10,&c.
n Ps.119,67 71.
Iames.1, 1. 2.
o 2.Cor. 12, verse. 7.
p 1.Iohn. 2, verse. 15. 16. 17.
q Psalm. 3, verse. 1,&c.
Psalm.4, 7. 8.
1.Pet.5, 7.
Esaie.26, 4

diligentlie in ſtirring vp his minde vnto godlines [r]: the which thou ſhalt the more eaſilie attaine, if thou enter into thy chamber [ſ], and ſhut thy ſelfe from trobles of the worlde, as it is written [t], Examine your owne hart vpon your bed, and be ſtil.

[r] Eſaie. 26, 8. 9.
[ſ] Matth. 6, 6.
[t] Pſalm. 4, 4.

For commonlie thou ſhalt finde that in thy cloſet, which thou wouldeſt leeſe abrode.

The more thou vſeſt thy cloſet, the more thou wilt like it: the leſſe thou comeſt thereinto, the more thou wilt loath it. But frequent the ſame rightlie, and tarie therein at thy firſt conuerſion from wickednes, and afterward thou ſhalt do it with exceeding pleaſure.

Solitarines, and quietnes is good for him that would proceede in virtue, and learne the myſteries of holie Scripture. For there ſhal he finde euen flouds of teares [u], whereby he maie waſh, and clenſe himſelfe euerie night, that he maie by ſo much be nigher vnto his maker, by how much he is farder from the reſort of men.

[u] Pſal 6, 6.

So that God with his holie Angels commeth vnto him, which withdraweth himſelfe from his freendes, and acquaintance.

It

It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation e-
x Matt. 7, 22 1. Cor. 13, 2. uen to worke miracles[x].

It is no shame, but praise for a godlie man seldome to go abroade[y]; to
y Psal. 102, verse. 6, &c. shunne to be seene, and not to loue to see.

Why lookest thou on that, which is not lawful for thee to haue[z]? The
z Exo. 20, 17 worlde passeth awaie, and the lust
a 1. Iohn. 2, verse. 17. 1. Cor. 7, 31. thereof[a].

The desire of pleasure maketh thee to roaue abroade: but when the pleasure is past, which is quicklie gone, what getteste thou thereby but repentance, and a wandering soule?

A merrie out going bringeth commonly a morneful returning home; and a mery euening watch is signe of a louring morning: euen so the ioie
b Prou. 14, verse. 13. of this world entereth pleasantly, but endeth bitterly[b]. What canst thou see
Prou 23, 31. 32. in another place which is not here? Behold the heauen, & the earth, and
c 1. Cor. 7, verse. 31. 1. Iohn. 2, verse. 17. al the elements: for of these do al things consist. What seest thou in any place that abideth euer[c]?

Perchance thou thinkest to satisfie thy self with contemplation; but thou shalt neuer do so.

What

What if thou saweſt euen al things before thine eies? it were but a vaine ſight[d].

But lift vp thine eies, man, vnto God[e]; and aske pardon for thine offences[f].

Leaue vaine things to vaine folks; and giue thou thy mind to do the wil of God[g].

Shut thy ſelfe within thy doore[h], and cal thy welbeloued Ieſus vnto thee[i]. Tarie with him in thy chamber: for elſe where thou ſhalt neuer finde ſo great quietnes.

Haddeſt thou not gone abroade, nor liſtened vnto rumors and tales, thou mightedſt the better haue enioied quietnes: but now becauſe thou giueſt thine eares to heare newes, thou art trobled greatlie, and vexed in minde.

d Eccl.1,14

e Pſal.25,1. Pſal.121,1.

f Sirach.17, verſe. 23.

g Deut.11,1 Eccle.3,12.

h Matt.6,5.

i Salamons ſongs.2,14. Sal.ſongs.3, verſe. 4.

Chap.21.

Preparatiues vnto Godlines.

WIlt thou come forward in godlines? Then feare God[a]; & be thou not ouer looſe in behauior, nor giuen to vaine pleaſure[b], but keepe vnder thy ſenſes by

a Prou.1,7. Prou 9,10. Pſal.19,9. Pſ.111,10. Sirach.1,16

b Prou.9,17 18.

by discipline.

Prepare thy selfe to vnfeined re-
[c] Rom.12,2 pentance [c], and thou wilt proue religious. For repentance bringeth vnto godlines, and negligence quicklie doth forgo the same.

It is maruel that any man can hartelie reioice in this life, which considereth his banishment, and the ma-
[d] 1.Pet.1,6. nifold perils of his soule [d].

Through ye weakenes of our minds, & securitie, we feele not the sorowes
[e] Matt.5, 4. Luke.6,21. of ye minde, but oftentimes we laugh, when in deede we should weepe [e].

There is no true libertie, nor good
[f] 2.Cor.1,3. 4. 12. mirth, but in the feare of God ioined with a good conscience [f].

1.Pet.3, 15. 16. Prou.15,15 Happie is that man which casting of the lets of al worldlie busines, can giue himselfe wholie to the stirring vp of his minde. Happie is he that can keepe himselfe from al those thinges
[g] 2.Cor.1,8 9. 10. which may either defile or burden his conscience [g].

[h] 2.Tim.2,1 Fight like a man [h]; custome is ouercome by custome.

If thou mindest not to medle in other mens matters; they for their partes, wil not medle in thine.

Take not vpon thee another mans charge; neither troble thy selfe in the affaires

affaires of thy betters.

But looke vpon thy selfe[i]; and before thy deerest frendes giue thy selfe counsel. [i] Matth. 7, verse. 1, &c.

If thou lack the good wil of men, take it not heauilie; but if thou behaue not thy selfe wel, and circumspectlie as becommeth the seruant of GOD, and a true Christian[k], houle and weepe[l]. [k] Luk. 8, 21. Rom. 2, 8. 9. [l] Iames. 5, 1.

It is good for a man not to haue much comfort in this life, especialie worldlie comfort. As touching heauenlie, if we either feele it not at al, or but seldome, the fault is in our selues, which neither seeke occasions to stir vp the minde, nor forsake transitorie, and external comfort[m]. [m] 2. Cor. 1, verse. 9. Heb. 12, 1.

Thinke with thy selfe not onely that thou hast not deserued any heauenly comfort, but also that thou dost deserue great miserie, & affliction[n]. [n] Luk. 18, 13.

A man set on fire with the sparkes of true godlines loueth not[o] but loatheth the world[p], and al that is therein[q]. [o] 1. Iohn. 2, verse. 15. [p] Philip. 3, 8. [q] 1. Iohn. 2, verse. 16.

A good man continually findeth occasion to weepe, and mourne. For whether he behold himselfe, or other men, hee seeth that no man liueth without miserie in this world. Yea the more

more earnestlie he considereth himselfe, the more abundantlie doth he
r Luke. 23, verse. 28. shed teares[r]. And in deede our manifold sins, and transgressions[s] wherwith we lie so wrapped that hardlie we can behold celestial things, should moue vs so to do.
s Esai. 59, 2.

Thinke more often of thy death[t], than of a long life; & doubtles thou wilt giue thy selfe more earnestlie to repentance, than thou doest. Againe cal into thy minde the paines of hel,
t Sirach. 7, verse. 36.
u Sirach. 18, verse. 23. when God shal turne away his face[u]; and it wil make thee both to lament thy sinnes, and to take aduersitie in good part.

But because these things come not
x Prou. 14, 9 into minde[x]; and we folow the vaine pleasures of this transitorie worlde; we go on, God knowes, coldlie and slowlie in religion, for lacke of the
y Gal. 5, 18. 22. Roman. 8, vers. 12, &c. spirit of God[y]; whence it is that our wretched bodies do so easilie complaine.

Wherfore make thine humble petition vnto almightie G O D, that he would enflame within thy brest his
z Psalm. 51, verse. 6, &c. heauenlie fire[z], and saie with that
a Psal. 80, 5. Psal 102, 9. Prophet[a]: Feede me, O Lord, with y bread of teares, and giue me teares to drinke with great measure.

A

Chap. 22.
A viewe of the miserie of mankinde.

WHersoeuer thou art, & whethersoeuer thou turnest thy self, thou art miserable, vnles thou returne vnto God[a]. [a] Psa. 84, 10. 11. 12.

Why art thou trobled? Because things fal not out according to thy minde? But who is he that hath al things at his hartes desire? Not I, not thou, nor any mortal man: no doubtles, man is not without miserie and troble, no not a King, nor the proud Pope himselfe.

Who is then in best estate, & condition? Euen he which for Gods cause can suffer affliction[b]. [b] Matt. 5, 10 11. 1. Pet. 3, 14. 1. Pet. 4, 14.

Weake, & fooliſh people saie commonlie, See how happie he is; how welthie; how mightie; in what auctoritie; of what a goodlie stature; how faire is he! But looke vpon heauenlie giftes, and thou shalt finde that these things are not to be accounted of. For they are vncerteine[c], and burdensome[d] because they can neuer be kept without carefulnes & feare[e]. [c] Matt. 6, 19. 1. Iohn. 2, 16 17. [d] Mark. 4, 19 [e] Luk. 12, 33 34.

Man shoulde not thinke that in

f 1. Tim. 6, 17 18. 19. abundance of these worldlie thinges f; but he is to content himselfe with a meane
Luk. 12, 21. g Psa. 37, 16 estate g, and to thinke that as long as he liueth in this world he is miserable.

The more a man hungereth after godlines, the more he abhorreth this
h 2. Cor. 12, verse. 10. life h; because he perceiueth more sensiblie, and more euidentlie seeth the sinnes of mans corruption. For vndoubtedlie to a man zelouslie addicted, & desirous to be loased from
i Rom. 7, 24. sinne i, to be with Christ k, it is a miserie & troble euen to eate, to drinke,
k Phili. 1, 23 to sleepe, to rest, to labor, and to be subiect to other thinges necessarilie incident vnto mortal man. For these things do greatlie suppresse the mind
l Wisd. 9, 15. of man l. Therefore most humblie doth that Prophet desire to be deliuered from them on this wise, Drawe me out of my necessities, O Lord.

But miserable are they which see not their owne miserie: but more mi-
m Luk. 6, 24 25. serable which loue this miserie m, & mortal life, in which some so delight (albeit with al their carking, and care they can hardlie prouide things necessarie for themselues) that, were they sure to liue alwaies in this world,

world, they would not set a point by the kingdome of God [n]. Which mad, and faithles wretches, so deepelie drowned in the earth that they can thinke vpon nothing but earthlie thinges, shal one daie to their paine vnderstand, how vile & vaine it was which they loued [o].

[n] Matt. 6, 21. Luk. 12, 16. 17. 18. 19.

[o] Philip. 3, verse. 19.

But those men of God, and frends of Christ, looked not on those things which pleased the flesh, & florish for a time [p]: but they coueted after euerlasting riches with al desire, & greedines; yea with their whole hartes they longed for things on high, not seene [q], that ỹ desire of things which are seene, might not draw them vnto things below.

[p] Phili. 3, 7. 8.

[q] 2. Cor. 4, verse. 18. 1. Pet. 1, 8.

Despaire not, brother, to come forward in godlines; thou hast yet time, and space [r]. Deferre not therefore thine amendment [s] from daie to day: but rise, and out of hand begin, and reason with thy selfe on this wise, Behold now is the time to worke, now to winne the field, now is the time to amend [t]; in aduersitie the time is to deserue wel.

[r] Psal. 32, 5. 6. Esaie. 55, 6. 7.

[s] Eccles. 12, verse. 1, &c.

[t] 2. Cor. 6, 1. 2. Galat. 6, 9. 10.

Through fire and water thou must passe, before thou canst come to the place of comfort [u]. Except thou offer

[u] Psa. 66, 12.

violence vnto thy ſelfe [x], thou ſhalt neuer triumph ouer ſinne.

[x] Matth. 11, verſe. 12.

As long as we beare about fraile, and earthlie bodies, let vs not looke to liue without griefe, and ſorow [y].

[y] Roma. 7, verſe. 24

In deede we coulde wiſh to liue quite from miſerie: but foraſmuch as through ſinne we haue loſt our innocencie [z], our felicitie, and quietnes is gone therewithal.

[z] Rom. 5, 15

Wherefore let vs be patient [a], and expect the mercie of God, vntil our wickednes be put awaie, & this mortalitie be ſwalowed vp of life [b].

[a] Luke. 21, verſe. 19.
[b] 1. Cor. 15, verſe. 54

O Lord, how great is mans frailty! How is man proane continually vnto ſinne [c]! To daie thou doeſt confeſſe thy ſinnes [d], and to morow thou wilt ſinne as freſh as earſt thou didſt. Now thou art purpoſed to offend no more, and yet by and by thou doeſt ſo wickedlie, as if thou hadſt neuer ment to do wel [e].

[c] Gen. 6, 5. Gen. 8, 21. Sirac. 17, 14.
[d] Matt. 6, 12 13. Luke. 11, 4.
[e] Roman. 7, verſ. 15, &c.

So that great cauſe we haue to debaſe, and to thinke humblie of our ſelues, being ſo fraile, and ſubiect to offending [f].

[f] Iames. 3, 2. Iames. 4, 1.

Againe, if with litle negligence we leeſe that, which by great labor could hardlie be obteined; what wil become of vs at the end which ſo ſoone waxe

waxe cold [g]?

[g] Luk. 9, 59 61.

Wo to vs, if we so go on vnto rest, as if now there were peace and securitie [h], when in verie deede as yet there appeareth no token of godlines in our behauior.

[h] 1. Thess. 5, verse. 6. 7.

Then vndoubtedlie wee must be trained vp afresh, like yong soldiers [i], if we hope to returne vnto goodnes, and to proceede in godlines.

[i] 2. Tim. 2, 4

Chap. 23.

That man ought to thinke vpon his end.

SEeing the life of man is so fraile, and short [a], consider wiselie what thou takest in hand.

[a] Iob. 14, 1.

To daie a man, to morowe none [b]: and being out of sight, thou art out of mind [c].

[b] Sirach. 10, verse. 11.
[c] Eccl. 1, 11. Eccles. 9, 5.

Oh the dulnes, and hardnes of mans hart, that thinking of thinges present, hath no care of the time to come [d]!

[d] Sirac. 7, 16 17. Sirac. 18, 23

It were thy part so to behaue thy selfe in al thy deedes, and thoughts, as though thou shouldest depart out of this world by and by.

[e] Rom. 8, 23 2. Cor. 1, 8. verse. 9.

Haddest thou a cleere conscience, ỹ wouldest not greatly feare death [e].

Sirach 41, 1.

It is better to auoide ſinne, than to flie death.

If thou art not readie to daie, how wilt thou be to morow? The next day is not certaine[f]. And againe, howe knoweſt thou that thou ſhalt liue til to morow?

[f] Matth. 24, verſ. 36, &c. Matt. 25, 13. Mark. 13, 32 33. Luk. 21, 34.

What are wee the better to liue long, if we prooue not better by our long life? Aſſuredlie long life doth not make vs better to God ward, but the farder from God[g].

[g] Rom. 2, 4. Iames. 5, verſe. 1, &c.

Oh wel were we, if we had liued wel but one daie in this worlde! Manie keepe in minde how long they haue fauored good religion, but they neuer thinke what fruite they haue ſhewed worthie amendment of life[h].

[h] Matt. 3, 8.

If thou thinke it irkſome to die, thou ſhalt find it more perilous and dangerous to liue long.

Happie is that man which alwaies thinketh of his ende, and prepareth himſelfe dailie for to die[i].

[i] 2. Cor. 4, verſ. 16, &c.

When thou ſeeſt a man to die, conſider by and by that thou muſt depart the ſame waie[k].

[k] Heb. 9, 27 Sirac. 41, 3.

In the morning thinke not to liue til night; & at night looke not to liue til morning: and alwaies liue ſo circumſpectlie, and be ſo godlie prepared,

red, that death maie find thee readie whensoeuer he shal come.

Many before they looke for death, depart sodeinlie [l]: for the Sonne of man wil come in an houre when men looke not for him [m]. But when that houre shal come, then wilt thou begin to thinke otherwise of thy life past than thou hast done, and then wilt thou bitterlie bewaile, that euer thou wast so sluggishe, and negligent [n].

Happie is that man which endeuoreth to seeme such in this life, as hee would appeare at ỹ houre of death [o].

He which hateth the worlde perfectlie [p]; and fauoreth godlines zelouslie [q]; and wil be admonished willinglie [r]; and endeuoreth to amend his life seriouslie [s]; and can obeie his superiors gladlie [t]; and denie himself thoroughlie [u]; and take affliction for Christes sake patiently [x], giueth most notable tokens that he wil die a good man.

Whilest thou art in health thou maist doe manie good deedes; but when thou art sicke, I see not what thou art able to do. For in the time of sicknes fewe amend: and they which deferre their amendment til then, do

[l] Luk. 12, 20

[m] Luke. 12, verse. 40. Matth. 24, verse. 50.

[n] Mat. 7, 22 23. Matth. 25, vers. 41, &c.

[o] Luk. 12, 37

[p] 1. Iohn. 2, verse. 15.

[q] Reu. 3, 15 16.

[r] Prouer. 2, verse. 1, &c.

[s] Luk. 3, 3, Matth. 3, 8. 10.

[t] Ti. 3, 1. Colos. 3 22 23.

[u] Marke. 8, verse. 34. Luke. 9, 23.

[x] Matth. 10, verse. 38. Matt. 5, 10. 11. 1. Pet. 3, 14. 1. Pet. 4, 14.

4. hardlie

hardlie come into the fauor of God.

y Gal.6,10. 2.Cor.6, 2. Better is it to amende, and while time is y to liue wel, that hereafter

z Reu.7,15. 16. 17. thou maist liue for euer z. But if thou forgo so good opportunitie, thou afterwards wilt seeke it, when it is too late: and perhaps desire but an houre, or two to repent, and they wil not be granted.

1.Cor.2,9. Wherfore consider diligentlie both what perils thou shalt escape, and

a Prou. 14, verse. 27. what miseries auoide a, if alwaies like a wise man, thou thinke vpon thine end. And endeuor so to liue in this world, that at the houre of death

b Psal.23,4. thou maist reioice rather thã feare b.

Now, while time is, learne to die vnto the world, that then thou maist

c Rom.6,[7]8. liue with Christ c. Now, while time is,

d 1 Iohn.2, verse. 15. learne to contemne the world d, that then without let thou maist go vnto

Luke.14,26 33. Matt.10,37 Christ. Nowe, while time is, beate

e 1 Cor 9, verse. [6] 27. downe thy bodie e by repentance, that then thou maist haue an assured boldnes.

f Luk.12,17 18. 19. 20. 40. Ah foole, what thinkest thou to liue long, seing thou art not sure to liue one daie f? How manie haue bin deceaued & sodeinlie taken out of this

g Eccles. 9, verse. 12. world g?

Thou hast heard, I am sure, and that often-

oftentimes, how one was killed by the ſword; another drowned; another brake his necke with a fal; another as he was at meat; another at plaie; another with a knife; another of the ſickneſs; another of theeues. Thus al die[h] (though not after one ſorte), & mans life paſſeth awaie like a ſhadow[i].

Who after death wil helpe thee, if in thy life time thou leeſe good opportunitie[k]? Now, I ſaie, now or neuer is the time to doe wel[l], while both thou knoweſt not the houre of thy death, and maiſt do good to thy ſelfe in time.

Now, while time ſerues, laie vp euerlaſting treaſures for thy ſelfe in heauen[m]; thinke of nothing but on heauenlie things[n], and care for nothing but thy ſaluation. Now, I ſaie, while time ſerues make freendes, which after death maie receiue thee into euerlaſting habitations[o].

Account thy ſelfe on the earth but a pilgrime, & ſtranger[p], vnto whome the affaires of the world do nothing apperteine. Get thee a quiet conſcience, & lift vp thy minde vnto God[q]: becauſe in this worlde thou haſt no continuing cittie[r].

Thether direct thy praiers, and dailie

h Sirac. 41, 3
i Iob. 8, 9. Iob. 14, 2. Pſa. 102, 11. Pſa. 144, 4.
k Luke. 16, verſ. 24, &c.
l 2. Cor. 6, 2.
m Matth. 6, verſe. 20. Luk. 12, 33.
n Coloſſ. 3, verſe. 1. 2.
o Luk. 16, 9
p Hebr. 11, verſ. 13, &c.
q Coloſſ. 3, 1
r Heb. 13, 14 Micah. 2, 10.

f Psal. 31, 5. Luk. 23, 46. Acts 7, 59. lie groanes with teares, that after death thy spirit maie goe to God in blisse [f].

Chap. 24.

Of the last iudgement; and of the punishment for sinne.

a Sirac. 7, 36 WHatsoeuer thou takest in hand remember thine ende [a], and how thou must appeere before a seuere iudge, in

b Heb. 4, 13. whose sight nothing is hid [b], which neither is pleased by reward, nor admitteth vaine excuses; but rightlie &

c 1. Pet. 1, 17 indifferentlie iudgeth al men [c].

O fond man, & miserable wretch, what answere wilt thou make vnto

d Iob. 9, 3. 14. God, who knoweth al thy sinnes [d], which oftentimes feareſt euen the lookes of an angrie man?

Why doest thou not looke to thy selfe against the daie of that iudgement, when no man shal excuse, or

e Rom. 14, verse. 12. 2 Cor. 5, 10. defend another [e]? for euerie man shal haue enough to answer for himself [f].

f Psa. 62, 12. Rom. 2, 6. 1. Cor. 3, 8. Ga'at. 6, 5 Now maist thou doe good, if thou take paine; now wil thy teares be accepted, if thou weepe; now maie thy

g Psal. 32, 6. Esaie. 55, 6. groanes be heard, if thou sigh [g], and both pacifie God, and purge thy self.

And

And in deede thoroughlie is the patient man purged, which being injuried, doth bewaile the wickednes of the inferrer rather than the iniurie offered to himselfe; praieth for his enimies[h]; forgiueth them from his heart[i]; asketh pardon speedily of others whom he hath offended[k]; is more easilie moued to pittie than to anger; offereth often violence vnto himselfe[l]; and laboreth earnestlie to bring his bodie into the subiection of the Spirit[m]. And these things must not be deferred, but be done while we liue, and that with speede[n]. But we deceaue our selues through an inordinate desire of the flesh[o].

That hel fire[p], what else wil it burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shal be thy paines, and ẏ more substance to burne thee haste thou laie together[q]. For in what things a man hath sinned, in the same he shalbe punished[r], according to the greatnes of the offence.

There idle persons shalbe pricked with burning forkes; gluttons there shalbe tormented ẇ extreeme hunger, and thirst[s]; there epicures and voluptuous persons for their sweete delights

h Matt. 5, 44 Luk. 23, 34. Actes. 7, 60. 1. Cor. 4, 13.
i Matt. 6, 12. 14. Mark. 11, 25 Sirac. 28, 2.
k Matt. 5, 24
l Matt. 11, 12
m 1. Cor. 9, verse. 27.
n Gal. 6, 10.
o Rom 8, 12 13.
p Matth. 25, verse. 41.
q Luk. 12, 20 Luke. 16, verse 19, &c. Iames. 5, 3.
r Wisd. 11, verse. 13.
s Luk. 16, 24 25.

delights ſhal haue burning pitch to boile them, and ſtinking brimſtone to anoie them; the enuious there ſhal howle like mad dogs; & no vice but ſhal haue his torment. There the proude ſhal haue ſhame; and the couetous churle ſhal haue miſerable penurie.

To be ſhort; one houre of paine in that place ſhalbe more greeuous, than al ỹ time they had in this world to amend their manners. For there is no reſt[t]; comfort there is none: here ſometime their ſorowe ceaſſed, and ſometime they receiued comfort of their freends.

Wherfore haue a care of thy ſelfe whilſt thou art aliue, and bewaile thy ſinnes, that in the daie of that iudgement thou maiſt ſafelie reioice with Gods elect[u].

For then ſhal the righteous with great boldnes ſtand againſt ſuch as haue vexed, and oppreſſed them[x]. Then ſhal he ſit to iudge[y], which now is content to be iudged of men. Then ſhal the poore[z], and meeke[a] triumph, when the proude ſhal quake on euerie ſide[b]. Then ſhal they ſaie, He was wiſe, which for Chriſt his ſake ſeemed a foole and abiect[c]. Then ſhal

t Eſai. 66, 24
2. Theſſ. 1, 8.
u Luk. 16, 25
Wiſd. 3, 3.
Matt. 25, 34
x Wiſd. 5, 1.
Pſalm 1, 2.
y Matth 19, verſe. 28.
z Matt. 5, 3.
a Luk 14, 11
Luk. 18, 14.
b Prou. 16, verſe. 18.
c 1. Cor. 4. verſe. 10.

shal the memorie of miserie patientlie susteined be sweete[d], when in the meane while the wicked shal sob, and sigh[e]. Then shal the godlie reioice, and be glad, but the reprobate shal howle and weepe[f]. Then shal the afflicted more triumph, than if continualie he had bin in ioie[g]. Then shal the base apparel be glorious[h], & the proude attire infamous. Then shal the poore cottage be more commended[i], than is the gilded palace praised. Then shal constant patience more preuaile[k] than al the power of the worlde. Simple obedience shal more be commended then, than al the subtiltie of man[l]. Then shal a cleere and good conscience more reioice a man[m], than profounde skil in Philosophie. The contempt of riches shal do more good[n] then, than al the riches in the world. Then shal a zelous praier bring more delight[o], than euer did fine cates. Thy silence kept in thy life time shal more chere thy hart at that time[p], than long babling[q]. Good workes then shalbe more respected[r], than copie of sweet wordes. And then shal thy paines taken to reforme thy manners more delight[s] than coulde al the pleasure in

d psl. 126 5.
Esaie. 25, 8.
e Reu. 21, 8.
f Mat. 25, 46
Iohn. 5, 29.
Dan. 12, 2.
g Roma. 8, verse. 18.
h 2. Cor. 5, 2
i 2. Pet. 1, 13 14.
2. Cor. 5, 1.
k Esai. 30, 18
Luk. 21, 19.
l Esai. 29, 16
1. Cor. 1, 20.
m Esaie. 33, verse. 14 15.
n Matt. 5, 3.
o Sirach. 35, verse 13. &c.
p Esa. 30, 15.
q Matt 6, 5. 6. 7.
r Roma. 2, verse. 10.
s Prouer. 11, verse. 3, &c.

t Wisd. 5, 8. in the worlde t.

Wherefore learne in this life to
u Rom. 8, 18 suffer smal things u, that in the world
35. to come thou maiest escape great, & greeuous dangers. Trie first in thy life time, what thou canst suffer after thou art dead. And if thou canst not endure but light things in comparison now, how wilt thou beare afterward euerlasting tormentes? And if now so litle paine can make thee impatient, what wil the fire of hel doo? For perswade thy self, thou canst not be twise happie, that is, enioie thy
x Luk. 16, 25 pleasure in this life x, and raigne too with Christ in the worlde to come. Now suppose thou hast liued hetherto in perpetual honor and pleasure, what good would these things doo
y Luk. 9, 25. thee, if thou shouldest die out of
Luk. 12, 20. hand y?

Seest thou not how al thinges are
z Eccle. 1, 2. vaine z, saue onelie to loue and to
Eccles. 12, 8. serue God a?
a 2. Pet. 1, 10

For he which loueth God with al his hart, feareth neither death, nor
b Rom. 8, 38 paine, nor iudgement, nor damna-
39. tion b. For perfect loue maketh a
c 1. Ioh. 4, 17 man with boldnes to appeere afore
18. God c. But maruel it is not though,
d Rom. 6, 12 he which delighteth as yet in sinne d
14. doo

doo both feare death, and the daie of iudgement.

Notwithstanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hel fire driue thee from wickednes [c]. But if neither the loue of God, nor the feare of hel cannot better thee one iot, then looke not to stande in a good thing long, but quicklie to fal into the snares of Satan.

[c] Prou. 14, verse. 27. Luke. 3, verse. 7, &c.

Chap. 25.

That we must earnestlie endeuor to amend our liues.

BE thou zelous, and earnest in the seruice of God: consider with thy self wherfore thou wast made, and wherefore thou hast renounced the world, euen to liue to God [a], and to become a good man [b].

[a] Rom. 7, 4.
[b] Ephe. 2, 10.

Therefore endeuor thou zelouslie to go forward. For yet a litle while and thou shalt haue a reward of thy labors, and neither feare nor sorrow shalbe about thee [c].

[c] Esai 25, 8. Reuel. 7, 17. Reuel. 21, 4.

Labor but a while longer, & thou shalt find great, yea euerlasting rest [d].

[d] Matth. 5, 4. Rom. 8, 18.

If

If thou continue faithful, and diligent vnto the ende [e], God wil ſhowe himſelfe faithful, and bountiful in rewarding [f].

Hope wel to winne the garland [g], but ſhun ſecuritie [h], both to auoide wearines, and pride.

A certaine man toſſed betweene hope and feare, on a daie in his praiers vttered theſe words, Oh if I knew certainly that I ſhould perſeuere, and forthwith he ſeemed to heare theſe heauenlie words in his minde: What if thou kneweſt as much; wouldeſt thou continue in the courſe thou haſt taken? wel go to, Do that which thou wouldeſt do, & doubt not to perſeuer. With which comfortable wordes being encoraged he ſtraight waie committed himſelfe to the wil of God; & from thence forth neither wauered anie more in mind, nor labored curiouſly what might become of him, but bent himſelfe wholie to do that was agreeable to the wil of God [i], & moſt neceſſarie for his going forward, and continuing in the race of virtue.

Truſt thou in the Lord, and doo good, (ſaith the Prophet [k]) ſo thou ſhalt dwel in the land, and be fed aſſuredlie.

[e] Matth. 24, verſe. 13. 2 Theſſ. 3, 13. 2. Tim. 2, 5.
[f] Matth. 25, verſ. 21, &c.
[g] Rom. 8, verſe. 24. 2. Tim. 4, 7. 8
[h] Matth. 24, verſ. 42, &c. Matth. 25, 8 Luk. 12, 42.
[i] 1. Ioh. 2, 17
[k] Pſal. 37, 3.

One

One thing there is that withdraweth manie men from proceeding in virtue, and earnest amendement of their manners, and that is the horrible hardnes, and the painefulnes to subdue our selues[l].

But who profit more than others in wel dooing? Not they whome such thinges dismaie, but they which endeuor valiantlie to ouercome those counterbuffs[m]. For the more a man ouercommeth, & by Gods assistance subdueth himselfe[n], the more he goeth forward, and commeth the more into the fauor of God.

How be it al men haue not like power to ouercome, and to mortifie themselues. Yet this I saie, he which hath lesse habilitie, if he vse diligence in this point, shal more preuaile[o], than another which is slothful, though perhaps otherwise he seeme virtuous[p].

Now there be two thinges, that make much to a mans amendment, namelie, to withdraw our selues violentlie from such things, wherevnto by our wicked nature we are enclined[q]; and to bend our selues wholie to the attaining of that good, which we stande in neede of[r]. Also those things

[l] Matth. 19, vers. 21, &c. Marke. 10, vers. 21, &c. Luke. 18, vers. 22, &c.

[m] Ps. 27, 14. 2. Tim. 2, 1.

[n] 2. Pet. 2, 9.

[o] Matth. 19, vers 27, &c. Luk. 18, 13.

[p] Matth. 19, verse. 20. Luk. 18, 11. 12. 21.

[q] Mat. 11, 12

[r] Psal. 37, 3. 4.

thinges are especialie to be taken heed of, and auoided, which we commonlie mislike, or condemne in other men [f].

[f] Matt. 7, 3. 4. Roman. 2, verse. 1, &c. 1. Cor. 11, 31

Take profit of euerie thing. If thou heares, or seest examples of virtue, folowe them; if of wickednes, auoide them. As thou priest into other mens manners: so do others into thine [t].

[t] Matth. 7, 4. 2.

Oh what a ioiefull and comfortable thing is it to see professors of Christianitie, folowers of Christes doctrine [u]! Againe what a lamentable, and greeuous thing is it that such as would be counted Gospelers liue looselie, and contrarie to their calling!

[u] 1. Cor. 13, verse. 3 4. 1. Tim. 1, 5. 19.

How hurtful is it to alter the purpose of thy profession, and to encline to those thinges which are not commanded thee [x]!

[x] 1. Tim. 4, verse. 1, &c. 1. Tim. 5, 13. Coloss. 2, 20

Remember thy profession, and alwaies haue in minde Christ which was crucified [y]; when thou seest his life be ashamed of thy selfe, that hast so long a while professed Christianitie, and yet so litle, if anie whit, folowed the example of Christ [z].

[y] Gal. 6, 14. 1. Cor. 1, 23.

[z] 1. Cor. 11, verse. 1. 1. Pet. 2, 9. 21.

He which attentiuelie, and carefullie thinketh vpon the life & death of Iesus, shal finde sufficiencie of al necessarie,

neceſſarie, and profitable thinges in the ſame; neither ſhal he neede to ſeeke any better thing without Ieſus [a].

If Ieſus crucified came into our mindes, quicklie, and ſufficientlie learned we ſhould prooue [b].

The delite of a Chriſtian is in the Lawe of the Lord [c], and therein doth he exerciſe himſelfe: but if he once waxe negligent, and luke warme [d], then miſeries come which oppreſſe him, and trobles that vexe him, becauſe he is voide of inwarde conſolation, and forbidden to ſeeke anie outward comfort [e].

And doubtles he which paſſeth the boundes of Chriſtes doctrine, is greatlie ſubiect to a greeuous deſtruction [f]; and he that loueth a loaſe, & ſecure life, is neuer in quiet [g]; for ſome thing euermore diſpleaſeth him.

Rather folow the ſtreight, and virtuous life [h] of the Apoſtles, and Diſciples of Chriſt [i]; and in ſo dooing, doubt thou not, but that God of his wonted mercie wil giue thee ſtrength to do wel. This is the waie to be ful of hope, and ſtrength; this is the way, euen the heauenlie waie ſo to proceede,

a Roman. 8, verſe. 1, &c. Coloſſ. 2, 12 13. 14.

b 1. Cor. 2, verſe. 1, &c.

c Pſal. 1, 2. 1. Iohn. 5, 2.

d Reu. 3, 15. 16.

e Eſaie. 57, verſe. 3, &c.

f Prou. 1, 24 25. 26.

g Eſa. 57, 20 21.

h Matt. 7, 13 14.

i 1. Cor 11, 1 1. Theſſ 1, 6. 7. 1. Theſſ. 2, verſe. 14. 2. Theſſ. 3, 9 Hebr. 13, 7.

ceede, that thou maieſt deſpiſe al worldlie things [k].

And would to God we had no let, but that we might praiſe God euen with hart, and mouth [l], and keepe his commandements [m]! would to God we were quite rid from al worldlie buſines, and did ſet our affections on heauenlie things [n]! For when man is come to that point, that he careth for no worldlie comfort [o], then beginneth he to taſt the ſweetenes of God; to take al things in good part, howſoeuer they fal out; to be neither ouer iocunde in proſperitie, nor too penſiue in aduerſitie [p]; but euermore confidentlie to hope in God [q], who is al in al [r], to whome nothing dieth, but al things liue, and continualie obeie at his beck [s].

Alwaies remember the end [t]; and thinke that time loſt wil neuer come againe [u].

Without care, and diligence thou ſhalt neuer attaine to godlines [x]. If thou waxe faint, thou ſhalt euerie daie be worſe & worſe [y]: but go thou zealouſlie forwarde [z], and thou ſhalt find both great peace, and pleaſure in thy wel dooing, both becauſe God fauoreth thee, & thou fauoreſt virtue.

An

[k] Pſa. 56, 4 ve. 10, & 11.
[l] Pſal. 34, 1. 2.
[m] Pſa. 119, 5.
[n] Coloſſ. 3, 2
[o] Pſal. 86, 7 8.
Pſal 2.0, 7.
Pſal. 56, 11.
Rom. 8, 38. 39.
[p] Pſal. 30, 7. 8.
[q] Pſal. 37, 3. 4.
[r] Ro. 11, 36.
1. Cor. 8, 6
1. Cor. 12, 6.
1 Cor. 15, 28
[s] Pſ. 104, 1.
[t] Sirac 7, 36
[u] Eph. 5, 15. 16.
Galat. 6, 10.
[x] Rom. 12, 6 verſ. 7, & 8
2. Cor. 11, 23
[y] Luk. 9, 62
Iohn. 5, 14.
2. Pet. 2, 1. verſ. 12, &c.
[z] Mat. 25, 10 ve. 21, & 22
1. Pet. 3, 10. 11.
Pſal. 34, 12. 13.

An earnest, and zelous man is prepared vnto al thinges [a]. It is more paineful to resist vices, and perturbations of the minde, than to sweate againe with bodilie labor: and he which in time taketh no heede of smal sinnes, by litle and litle falleth into great offences [b].

[a] Rom. 8, 35 38. 39. Ephes 6, 12.

[b] Iames. 1, verse. 13. 14.

Thou shalt euermore be merie at night, if thou hast behaued thy selfe godlie in the daie.

Watch for thy selfe [c]; stir vp, and admonish thy selfe; whatsoeuer becommeth of others, haue a regard to thy selfe [d]; For so doest thou profit, as thou offerest [e] violence vnto thy selfe.

[c] 1. Cor. 16, verse. 13.

[d] 1. Tim. 6, verse. 11. 12.

[e] Mat. 11, 12.

Thus endeth the first
Booke.

The ſecond Booke of *the Imitation of* Chriſt.

Chapter.1.

Of the inward life of man.

[a] Luk.17,21

THe kingdome of God is within ſaith Chriſt [a].

[b] Pſal.4, 8. Pſalm.15,1. Matt.11,29.

Turne thee vnto the Lorde with al thine heart, hauing forſaken this wretched worlde, and thou ſhalt finde reſt for thy ſoule [b].

[c] Luke. 17, verſe. 20. 21.

Learne to contemne outwarde things [c], and to addict thy ſelfe to ſpiritual; ſo ſhalt thou perceaue the kingdome of God to come into thee.

[d] Ro.14, 17.

For the kingdome of God is righteouſnes, and peace, and ioie in the holie Ghoſt [d], which the wicked enioie not [e].

[e] Eſai.57,21

[f] Iohn.14,23

Chriſt wil come vnto thee, & comfort thee [f], if thou make a fit reſting place for him within thee. For al his

[g] Pſa.45,13

glorie, and beautie is within [g]; there doth he gladlie abide.

With the inner man doth he oftentimes

tentimes walke; and reaſon ſweetelie; and delight himſelfe pleaſantlie; and agree notablie; and familiarlie continue [h].

[h] Prouer. 8, verſ. 32, &c.

Go to now, O faithful ſoule, prepare thine hart for this bridgroome [i], that he may come vnto thee, & dwel within thee. For thus he ſaith [k], If anie man loue me, he wil keepe my worde, and my Father wil loue him, and we wil come vnto him, and wil dwel with him.

[i] Sal. ſong. 5, verſe. 4.
[k] 2. Cor. 11, 2
[k] Ioh. 14, 23

Wherefore keepe out others, and let Chriſt haue roome: if thou haſt him, thou haſt enough [l]. For he wil haue a care of thee, and ſo faithfulie ouerſee al thine affaires, that to put anie confidence in man thou ſhalt not neede [m].

[l] Rom. 8, 17
Philip. 3, 8.
[m] Pſa. 37, 3. 34. 39.
Hebr. 13, 6.

For men quicklie are changed, and ſpeedilie departe [n]: but Chriſt abideth for euer [o], and continueth by his vnto the ende [p]. Neither ſet any great affiance on mortal and fraile man, albeit he be deere vnto thee, and maie doe thee good [q]; and if ſometime he gainſaie, and troble thee, be not ouer penſiue.

[n] Pſal. 62, 9
Pſal. 39, 11.
Pſal. 116, 10. 11.
[o] Heb. 13, 8.
[p] Matt. 28, verſe. 20.
[q] Pſa. 118, 8 9.

They which take thy part to daie, to morowe maie be thine enimies, & afterward thy frends: for they change manie-

manie-times like the winde.

But put thy confidence in ỹ Lord[r], and see thou serue, and loue him[s]: he wil handle thy cause right wel, and set it in good order[t].

Here thou hast no continuing citie[u], & whereſoeuer thou goest, thou art a stranger, and pilgrime[x], neuer finding rest til thou art fast ioined vnto Christ[y].

Why doest thou here gaze about, seing this is not the place of thine abode? In heauen should be thy conuersation[z], as for earthly things thou shouldest behold them onelie to see how they passe awaie[a], and thou with them[b]. So looke vpō them, that thou loue them not[c], least thou perish being taken with vaine delight.

Cast thy cogitations vpon the most hie God[d]; & praie vnto Christ without ceassing[e].

If thou canst not meditate on deepe and heauenlie mysteries, rest thy self in the paines of Christ, and abide willinglie in his wounds[f]. Run thou zealouslie vnto those healthful wounds, and stripes of Christ, and thou shalt finde a great comfort in aduersitie, yea thou shalt not set a rush by the reproches of men, but take al slaunders in

r 1.Pet.5, 7. Psal.43, 5.
s Matth.22, verse. 37. Mark.12,29 30.
t Ps.73, 24.
u Heb.13,14
x Heb.11,13 vers.14,&c.
y Ephe.2,19
z Phil.3, 20
a 1.Cor.7,31 1.Iohn.2,17
b Psal.90,5 verse.6,&c.
c 1.Iohn.2, verse. 15. 16.
d 1.Pet 5,7
e Psa.55,16 17. Luke.18, 1. Colos.4, 2. 1.Thes. 5, verse. 17.
f 1.Pet. 2, vers.21,&c.
g 1.Pet.4, 13.

in good part [g].

Christ himselfe was despised of men in this world [h]; yea at a great extremitie his verie freendes forsooke him, and fled [i]. Christ himselfe suffered, and was contemned [k]; and wilt thou complaine? Christ himselfe had aduersaries, and backbiters [l]; and wouldest thou haue no enimies, nor be il spoken of?

How shal thy patience be crowned, if thou sustaine no aduersitie [m]? And if thou wilt not be contraried in anie thing, how wilt thou be the freend of Christ [n]? But make thou an account to suffer tribulation both with Christ [o], and for Christ [p], if thou desire to raigne with Christ [q].

Oh haddest thou but once entered into the secrete closet of Iesus, and felt but euen a verie litle of the heat of his loue, thou wouldest not onelie make none account either of prosperitie, or aduersitie in this world [r], but also euen reioice when thou art defamed [s]! For the loue of Christ makes a man euen to despise himselfe [t].

I saie the true spiritual man, which is voide of inordinate desires, and loueth Iesus vnfeinedlie, can both turne himselfe freelie vnto God, and

g 1. Pe. 2, 19 20.
1. Pet. 3. 9, 14.
h Psal. 22, 6. Matt. 27, 31
Iohn. 15, 18. 19. 20.
Hebr. 12, 2. 3.
i Mat. 26, 56 70. 72.
k Esaie. 53, verse. 3, &c. Luk. 18, 32.
l 1 Pet. 2, 23 24.
m 2. Tim. 2, 3 4. 5.
n Ioh. 15, 13 14. 20.
o Rom. 8, 17
p 1. Pe. 4, 14
q 2. Tim. 2, verse. 11. 12.
r Luke. 5, 11 Luke. 9, 23.
s Acts. 5, 41.
t Roman. 8, vers. 35, &c. Phil p. 3, 8.

rauished in spirit aboue himselfe,
u Phil. 3, 20. quietlie enioie him u.

He, to whome al things seeme as they are in deede, not as they are esteemed in ỹ vaine opinion of man,
x Esa. 54, 13. Iohn. 6, 65. is doubtles a wise man, and rather taught of God x, than of men.

He that hath learned to abide within, and to make smal account of outward thinges, neither seeketh a
y 1. Tim. 2, 8 place y, nor expecteth leisure to exer-
z Galat. 6, 9. 10. cise himselfe in godlines z. The inwarde man can quicklie cal himselfe
1. Thess. 3, 10 home, inasmuch as he neuer is altogether abroade. Neither outward labor can let him, nor necessarie busines staie him for a time: but as euery
a Rom. 8, 38 39. thing falleth out, so doth he applie himselfe a.

He that is wel prepared, and reformed inwardlie, is nothing trobled with the wonderful, and peruerse be-
b Psal. 56, 4. 1. Cor. 4, 3. hauiour of the worlde b. Looke how greatlie a man draweth busines vnto himselfe, so much is he hindred, and distracted.

Wert thou wel setled, & throughlie purged, al things would be for thy
c Rom. 8, 28 d 1. Pet. 2, 1. 2, 3. good, and profite c. But for that thou art not plainlie dead vnto thy selfe d,
Coloss. 3, 5. nor separated wholie from earthlie things,

things, manie things displease, and troble thee often-times.

Nothing doth so defile, and snarle the minde of man, as the impure desire of earthlie things [e]. [e] Titus.2,12

Wherefore if thou wilt despise the consolation which this world doth minister [f], thou shalt more easilie both behold celestial things, and inwardlie reioice. [f] 1.Ioh.2,15

Chap.2.

Of Patience, and humilitie, two virtues necessarie to be in a Christian.

CAre not greatlie who is on thy side, or against thee [a], but care to please God in al thy dooings, and to haue a good conscience: so wil God defend thee right wel. And whom he defendeth, none can hurt [b]. [a] Psal.56,4. 2.Cor.1,12. [b] Rom.8,31

If thou hast learned to holde thy peace, and to be pacient [c], doubt thou not but God wil aide thee frō aboue. He knoweth when to deliuer thee [d]; therefore oughtest thou to commit thy selfe to his pleasure. [c] Psa.27,14 [d] 2.Pet.2,9.

It is God that aideth [e], and deliuereth man from shame, and rebuke. [e] Psa.121,2.

It is manie-times good, to bring vs more and more downe, to haue our vices knowen, and reprehended of others [f].

[f] Ps. 119, 67 71.

When a man humbleth himselfe for his offences, he easilie pacifieth such as are offended, and with smal adoe commeth into fauor againe.

The humbled man doth GOD protect, and saue [g]; to the humble he humbleth himselfe, yea the humble hath manie things at his handes [h]; the humble he exalteth vnto glorie [i]; and to the humble he both reuealeth his secretes [k], and offereth himselfe [l]. The humble man, be he neuer so much iniuried, or backbited, is alwaies quiet in mind: becaus he trustethin God, not on the world [m].

[g] Psa. 34, 18
[h] Iam. 4, 6
[i] 1. Pet. 5, 6. Pro. 22, 4.
[k] Luk. 10, 21
[l] Esai. 66, 2.
[m] Psal. 23, 4.

Thinke not to come forwarde in religion anie whit, vnles thou thinke thy selfe inferior vnto al [n].

[n] Iames. 4, 6

Chap. 3.

That we ought to be at peace both with our selues, and with al men.

BE first of al at peace with thy selfe [a]: and then shalt thou pacifie others [b].

[a] Psa. 51, 12 13.
[b] Matt. 5, 9.

A quiet man doth more

more good, than a learned.

The contentious construeth a good thing on the il part, and harkeneth vnto euil [c]: But a good, and quiet man turneth al thinges to the best [d]. The quiet man conceaueth sinisterlie of no man [e]: but the vnquiet, and suspicious, wil neither be quiet himselfe, nor suffer others to be at rest; he both speaketh that manie times which he ought not, and doth not that which he should; he considereth what is another mans dutie, and neglecteth his owne [f].

Wherefore doo first thine owne dutie: and then looke that another man doo his [g].

Thou hast the tricke how to color, and excuse thine owne deedes [h] yet wilt thou not alow the excuses of another. But reason would, thou shouldest excuse another, and accuse thy selfe [i]. If thou wouldest be borne withal, beare thou with another: and see how far thou art as yet from true patience, and charitie, which fretteth and is offended with none but with it selfe [k].

To dwel with good, and quiet men it is no hard matter, for al men naturalie do like thereof, and euerie man

[c] Prou. 17, 4

[d] Pro. 15, 18

[e] 1. Cor. 13, verse. 5.

[f] Ioh. 21, 21 22.

[g] Matt. 7, 5.

[h] Rom. 2, 1. 3.

[i] Pro. 10, 12. Prou. 17, 9. 1. Pet 4, 8.

[k] 1. Cor. 13, verse. 4. 5. 6. 7.

desireth quietnes, and loue such a-
[l] Matt. 5, 46. 47. gaine as loue them [l]. But to liue quietlie with crabbed, and froward fellowes; with enimies, and il conditioned men, is doubtles the part of a
[m] Mat. 5, 44 45. man in deede deseruing commendation [m].

Some are at peace both with themselues, and with others [n]: Some wil
[n] Roma. 12, vers. 18, &c. neither be quiet themselues, nor suffer others [o]; these are ill to themselues, but woorse to others. Againe
[o] Prou. 6, 19. Rom. 3, 17. some both keepe themselues in charitie [p], and studie to bring others vn-
[p] Prou. 3, 30 to concorde [q].
[q] Matt. 5, 9.

And yet al the peace which wee haue in this miserable life, doth ra-
[r] Luk. 21, 19 ther consist in patient suffering [r], than in not feeling aduersitie.

[s] Matt. 5, 38. 39. The more a man knoweth how to suffer miseries, the more quietnes
[t] Rom. 8, 37 doth he enioie: and such a man is a
[u] Ioh. 15, 13 14. victorious conqueror of himselfe [s]; a Lord of the world [t]; a freende
[x] Rom. 8, 17 32. of Christ [u]; and an heire of
Matth. 5, 10. heauen [x].

Of

Chap. 4.
Of purenes in minde, and plainenes in meaning.

MAn is carried ouer earthlie thinges with two wings, to wit with plainenes [a], and purenes [b]. Plainenes is of meaning, purenes is of the minde; that mindeth God, this apprehendeth, and tasteth what he is [c].

No good action shal hinder thee, if thy minde be free from al inordinate affections [d].

If thou onelie seeke, and minde to please God, & to profite others, thou shalt enioie the freedome of mind [e].

Were thy minde vpright, ỹ whole world were nought vnto thee but euen a glasse to frame thy life, and a booke of godlie instructions [f]. For nothing is there so smal, & vile, but it representeth the goodnes of God [g].

And if thy minde were good, and pure, thou shouldest easilie behold, and wel perceaue al things [h].

For a pure mind penetrateth both into heauen [i], and hel: & as a mans mind is, so doth he iudge of things [k].

If there be any ioie, the man which

4. hath

[a] Matt. 6, 16
[b] Matt. 6, 22. 2. Cor. 1, 12.
[c] Matth. 5, 8. Psalm. 24, 4.
[d] Matt. 6, 22. 23.
[e] Psal. 1, 2. 3. Psal. 27, 14.
[f] Rom. 1, 19. 20.
[g] Psalm. 8, 2. Psalm. 19, 1. 2.
[h] Matt. 6, 22
[i] Matt. 5, 8.
[k] Matt. 6, 23

hath a pure heart doth enioie the
l Psal. 51, 10. 6 same [l]; and if there be anie sorowe,
m Esa. 57, 20 21, and miserie, he hath it which hath a
Esai. 48, 22. guiltie conscience [m].

As fire taketh awaie the rust from iron, and maketh it bright: so doth
n Deu. 4, 29. 30. 31. repentance wipe awaie wickednes,& maketh of a sinner a new man [n].

A man that is but warme in godlines, flieth euen the least paines, and
o Pro. 19, 15 24. seeketh outwarde comforte [o]; but would he once earnestlie begin to subdue himself, and stoutlie take the readie waie to a virtuous life, doubtles those things which at the first he
p Matth. 11, verse. 29. 30. counted greeuous, wil seeme light, and easie [p].

Chap. 5.

Of the consideration of a mans selfe.

WE ought not ouermuch to trust to our
a Prou. 3, 5. Luk. 18, 11. 2. Cor. 1, 9. selues [a]: for manie times wee lacke both grace, and wil.

Smal is the iudgement which we
b Iohn. 1, 9. haue [b], and that also we maie easilie
c Matt. 25, 8 forgo by negligence [c].

And yet, so blinde are we, manie times we perceaue not so much: and manie-

manie-times when we ſinne, we excuſe our wickednes; yea, & through a blinde affection, ſuppoſe it to be zeale, which is woorſt of al [d].

[d] 1.Cor.2.14

We reprehende others for ſmal things: and ouerpaſſe great offences in our ſelues [e]. We can quicklie ſee when we are iniuried, and wil not eaſilie put vp wrong: but how we iniurie others our ſelues we neuer cal into minde.

[e] Matt.7, 4.

Aſſuredlie would a man rightlie, and wiſelie conſider his owne doo-ings [f], he ſhould finde no cauſe why to condemne another.

[f] Matth.18, verſe. 32. 33. Luk.7, 37. 38. 39.

The godlie man hath a greater care of himſelfe, than of anie thing beſide: and he which looketh to himſelfe diligentlie, wil ſpeake but litle of another.

Looke not to prooue godlie, and religious, vnles thou bridle thy tong from talking of others, and haue a through inſight into thy ſelfe [g].

[g] 1.Cor.11, verſe. 28. 31. 2.Cor.13,5.

If thou giue thy minde wholie to know thy ſelfe, and to doo the wil of God, no outward thing ſhal mooue, or troble thee [h].

[h] Phil.3, 7. 8. 2.Cor.4, 16

Where art thou while thou art not with thy ſelfe? or when thou haſt ouerpaſt al things, what art thou the better,

better, if thou neglect thy selfe [i]? Thou must of necessitie neglect al other things and thinke hereof, if thou mind to attaine vnto peace, and quietnes: yea thou shalt mightilie encrease, if thou cast of worldlie cares [k]; & contrariewise as greatlie decrease, if thou make anie account of earthlie things [l].

Count nothing woonderful, nothing excellent, nothing grateful, nothing acceptable, but either God, or ỳ which is of God [m]: as for worldlie pleasure deeme it but vaine [n].

The soule which loueth God, in respect of GOD, contemneth al things [o]. God alone which is eternal [p], infinite [q], and incomprehensible [r], is the comfort of the soule, and the true ioie of hart [s].

i Mat 16,26 Mark.8,36. Luke.9,25. Ioh.12,25.
k Mat.6,25. Luk.12,22. Philip.4,6.
l 1.Tim.6,8. 9. 10.
1.Pet.5,7.
m 1.Iohn.2, verse. 15. 16. 17.
1.Ioh.4,21.
n 1.Cor.7, verse. 30. 31.
1Iohn.2,15. 17.
o Phili.3,7. 8
p 1.Tim.1, verse. 17.
q Iob.11,7.
r 1.Kings.8, verse. 27.
s 1.Ioh 4,16 Sirach.1,11. 12.

Chap.6.

The ioie of a good conscience.

THe glory of a good man consisteth in the testimonie of a good conscience [a].

If thy conscience be good, thou hast continual ioie [b].

A man that hath a good conscience endu-

a 2Cor.1,12

b Prou.15, verse. 15.

endureth much [c], yea reioiceth in aduersitie [d]: but a wicked man is euermore timorous [e], and vnquiet [f].

Sweete wilbe thy sleepe, if thy conscience accuse thee not [g].

Reioice not, but in wel dooing [h].

Wicked men at no time reioice in deede, neither feele the peace of a godlie mind: for, as saith the Lord [i], There is no peace vnto the wicked. And though they saie they liue in peace, & can neuer be molested with aduersitie, nor iniuried by man, beleeue them not. For suddenlie shal the heauie displeasure of God so fal vpon them [k], that both their doings shal come to naught, and themselues vtterlie consume awaie.

For a godlie man to reioice in tribulation is no hard thing [l]: and so to reioice, is to reioice of Gods fatherlie care.

Vaine is the praise which is either ascribed, or receiued of men [m]. The praise of the righteous is in their conscience [n], not in the tonge of men. The righteous reioice of GOD, in God [o], and in the truth [p].

He that seeketh for true, and eternal glorie, contemneth worldlie praise [q]: but he that either coueteth,

[c] Roman. 8, verse. 35, &c.
[d] Iames. 1, verse. 2, &c.
[e] Gen. 3, 8.
[f] Gen. 4, 5. 6.
Esai. 57, 20. 21.
[g] Psal. 3, 5.
[h] 1. Cor. 13, 6
[i] Esa. 48, 22. Esai. 57, 21.
[k] Rom. 1, 28 Rom. 2, 8. 9. 1. Thess. 5, 3.
[l] Rom. 5, 2. 3. 2. Co. 12, 10 Galat. 6, 14. Iames. 1, 2.
[m] Ioh. 5, 41. 44. Iohn. 12, 43
[n] 2. Co. 1, 12
[o] Psal. 9, 2. 14. Ierem. 9, 24. 1. Cor. 1, 31 2 Cor. 10, 17
[p] 1. Cor. 13. verse. 6.
[q] Ioh 8, 54. Galat. 6, 14.

or

or doth not contemne temporal, he doubtles waieth but litle celestial glorie [r].

[r] Ioh. 12, 43.

Great quietnes hath he that careth neither for praise, nor dispraise [s]. And he is wel content and quiet whatsoeuer his condition be, which hath a cleere conscience [t].

[s] 1. Cor. 4, 3.

[t] 2. Cor. 1, 12

If thou beest praised, thou art not the better; nor the worser, if thou art dispraised: what thou art, thou art; and greater thou art not, than God accounteth thee to be [u].

[u] 1. Sam. 16, verse. 7

Consider what thou art within, & waie not what thou art thought to be abroade [x].

[x] 1. Cor. 4, 3

Man beholdeth the countenance, but God the hart [y]: and man iudgeth of the deedes, but God of the minde, and intent.

[y] 1. Chr 28, verse. 9 Psalm. 7, 9. Iere. 11, 20. Iere. 17, 10. Iere. 20, 12. Rom. 8, 27.

Euermore to do wel, and to count baselie of a mans owne selfe [z], is a singular token of a modest minde. So is it an argument of rare integritie, and faith, to contemne the comfort of worldlie things.

[z] Roma. 12, verse. 10.

He that seeketh no recorde elsewhere [a], hath doubtles wholie addicted himself to the seruice of God. For he that praiseth himselfe, saith Paule [b], is not alowed, but he whom the

[a] Ioh. 5, 34. 41.

[b] 2 Cor 10, verse. 18.

the Lord praiſeth.

To deale with God in minde [c], and neuer to be moued outwardlie with anie perturbation, is the propertie of him that is a ſpiritual man.

[c] Pſal.16, 7. 8. 9. Actes.2, 26. 46. 47.

Chap.7.
That our Sauior Christ is to be loued aboue al things.

BLeſſed is he which knoweth what it is to loue Ieſus, and for his cauſe to contemne al things [a].

[a] Mark.8,34 35. Luke.9, 23. 24.

For loues ſake euen the beloued muſt be left: in aſmuch as Ieſus wilbe loued aboue al things [b].

[b] Matt.10, verſe. 37. Luk.14, 26.

The loue of earthlie things is deceiptful, and fraile: but the loue of Ieſus doth endure, and continue. He which loueth worldlie thinges, ſhal periſh therewithal [c]: but he that embraceth Ieſus abideth euer [d].

[c] 1.Ioh.2,17 [d] Ioh.3, 16.

Loue him, & reteine his good wil, which when al things vade awaie wil neuer forſake thee [e], nor ſuffer thee to periſh [f].

[e] Mat.28,20 Iohn.14, 16. [f] Iohn.6, 37 38. 39. 40.

Wil thou, nil thou, one daie thou muſt leaue this world [g]: and therefore ſticke to Chriſt both in life, and death,

[g] Iob.14, 5. Pſalm.39,5.

h Rom. 14, verse. 8, &c. Phil. 1, 21. Reue. 14, 13

death [h], commit thee vnto him which alone can helpe thee when al things faile.

This thy freende is of that nature, that he wil onelie be loued, he alone claimeth thy minde for himselfe, and he alone wil sit there like a King in his throne.

i Luk. 9, 24. Luke. 19, 8. 9.

Therefore haue thou no felowship with earthlie thinges [i], and Iesus gladlie wil abide with thee.

Thou shalt find that wel nigh lost, whatsoeuer is spent vpon anie besides Iesus.

k 2. King. 18, verse. 21. Esaie. 36, 6.

Neither trust, nor staie vpon a wauering reede [k]. For al flesh is grasse, and al the grace thereof, is as the floure of the field [l].

l Esaie. 40, 6.

m Iere. 17, 5

If thou trust in man [m] thou shalt easilie be deceaued: yea if thou seeke

n Phil. 3, 7.

comfort, and profite by anie other thing, thou shalt sustain great losse [n].

If thou seeke Iesus in al things, thou shalt finde Iesus; but if thou seeke thy selfe, thou shalt finde thy selfe, but to thy damnation [o].

o Matth. 10, vers. 37, &c. Matth. 16, vers. 24, &c. Iohn. 12, 25.

For whosoeuer seeketh not Iesus, doth more hurt himselfe, than al the world againe, and his enimies besides can doo.

Chap.8.
Of the familiaritie with Iesus.

WHile Iesus is present al thinges go wel, and seeme comfortable: but when he is absent, nothing is sweete [a]. If Iesus speake not in the minde of man, litle good can worldlie comfort doe him: but speake he but a worde, and great ioie shal he feele [b]. So Marie Magdalene arose quicklie from the place where she wept [c] as soone as she heard by Martha that the Master was come, and called for hir. Happie is the houre wherein Iesus calleth from teares vnto the ioie of the Spirit [d].

[a] Iohn.16,6

[b] Ioh.16,22

[c] Ioh.11,29 28.

[d] Ioh.16,22

How hard, and drie art thou without Iesus [e]? How vaine, and fooliſh if thou desire anie thing without Iesus? Greater shalbe thy losse if thou doo so, than if thou shouldest leese the whole worlde [f]. For what can the world do without Iesus [g]?

[e] Iohn.15,6

[f] Philip.3,8. 1.Iohn 2,17 Matt.16,26.

[g] Mat.28,18 Iohn.17, 2.

To be without Iesus is a bitter death: but to abide with him, is euen a pleasant life [h].

[h] Psal.27,1. Iohn.14, 6.

If Christ be with thee, what enimie

mie can hurt [i]?

He which findeth Iesus, findeth a good treasure, or rather the cheefest felicitie [k]: he which leeseth Iesus, leeseth too much. What saied I too much? He leeseth more, than if he lost the whole world [l].

He that liueth without Iesus, is most miserable [m]: but he whom Iesus fauoreth, is for riches most welthie [n].

To liue with Iesus, is great cunning; and to know how to keepe him is most singular wisedome [o].

Be thou meeke, and lowelie [p], and Iesus wil come to thee. Yea, be thou godlie, and quiet, and Iesus wil abide with thee [q].

But turne thou once vnto outward thinges [r], and thou doest make him forsake thee, and so leese his fauor. And if he once forsake thee, vnto whome wilt thou flie [s]? or what freendes wilt thou finde?

Without a freende thou canst not long liue: and if Iesus be not thy freende before al others, thou shalt mourne without measure, when he once doth leaue thee [t]. And therfore thou doest foolishlie, if thou either trust, or reioice in anie besides him [u].

Better were it to haue the whole world

[i] Rom. 8, 31 38. 39
[k] Iohn. 10, 28. Coloss. 2, 2 3.
[l] Mark. 8, 36
[m] Matth. 19, vers. 21, &c.
[n] Ioh. 17, 2. 3.
[o] Ioh. 8, 31.
[p] Matth. 11, vers. 29.
[q] Iohn. 14, vers. 15, &c.
[r] Galat. 4, 9. Coloss. 2, 20
[s] Iohn 6, 68. Hebr. 6, 4. 5. 6.
[t] Sal. song. 5, vers. 6.
[u] Iere. 9, 23. 24. Ierem. 17, 5 Galat. 6, 14.

world against thee, than Christ Iesus alone [x].

Wherefore before al things which thou loueſt, loue Ieſus beſt [y]: loue others for Ieſus ſake, but loue Ieſus for his owne.

He alone muſt ſingularlie be loued, becauſe he alone is the good and faithful freende [z]. For him, and in him thou muſt loue both freende, and foe [a]; and praie him, that al men [b] maie know, and loue him.

Neuer couet thou anie ſingular praiſe, or loue [c]; for that belongeth vnto God, who hath none equal [d]. Neither wiſh to haue anie bodie addicted vnto thee [e], nor do thou inordinatelie loue anie man [f]: but let Ieſus be in thee, and in al good men [g].

Haue thou a pure minde [h], voide from al hinderance of worldlie thinges [i]. For thou muſt be pure, and bring an vpright minde vnto Ieſus, if thou wilt behold, and ſee how ſweete the Lorde is [k].

And doubtles thou ſhalt neuer come to that point, vnles God preuent thee, and drawe thee [l], whereby thou maieſt reiect, and renounce al things, & be coopled to him alone [m]. For if thou be in Gods fauor, nothing

[x] Rom. 8, 31 38. 39.
[y] Matth. 10, verſe. 37. Luk. 14, 26.
[z] Iohn. 15, verſ. 13, &c. 1. Iohn. 3, 16 1. Iohn. 4, 10 19.
[a] Matth. 5, verſ 43, &c.
[b] 1. Tim. 2, 1.
[c] Iere. 9, 23.
[d] Dan. 4, 34. Dan. 3, 29.
[e] 1. Cor. 3, 3
[f] verſe. 4, &c. 1. Cor. 7, verſe. 23.
[g] Gal. 1, 10.
[h] Matt. 5, 8.
[i] Iam. 1, 21.
[k] Matth. 5, 8. Pſal. 34, 8. Pſalm. 24, 4.
[l] Iohn. 6, 44.
[m] Luk. 5, 11

is

is there, which thou cāst not do [n]: but if that be gone, thou art poore, and feeble, & left as it were to the whip [o].

Now if thou feele the want thereof, thou oughtest not to cast downe thy selfe, or despaire [p], but patientlie abide the good pleasure of God, and beare al chances to the praise of Christ Iesus [q]. For sommer followeth winter;& after night daie comes; and faire weather after stormes [r].

[n] Marke 9, verse. 23. Philip. 4, 13.
[o] Ps. 104. 29
[p] Iames. 1, verse. 2, &c. 12.
[q] 1. Pet. 1, 6. 7.
[r] Tob. 3, 22

Chap. 9.
Of the want of comfort.

IT is none harde thinge to contemne worldlie cōfort, while thou feelest heauenlie [a]: but to lack both worldlie, and heauenlie consolation [b], and willinglie to beare the banishment of the minde for the glorie of God; and neither to seeke thy selfe in anie thing, nor to respect desert, is doubtles a great matter, or rather the greatest of al.

For what great thing is it to be merie, and godlie, while God fauoreth [c]? who doth not wish to see that houre?

He rideth cheerefullie, whom the grace

[a] Psa. 94, 19.
[b] Matth. 27, verse. 46.
[c] Psa. 94, 19.

grace of God carrieth: and what marvel if he feele no burden, which is borne of the almightie [d] and led by the best guide?

[d] Esa.10,20. Mat.11,28.

Greatlie do we delight our selues with some one thing of this world or other, and hardlie can man forsake himself altogether [e]; therfore mightilie, and a long while must he striue, before he can learne to subdue himselfe, and drawe al his senses vnder the obedience of God.

[e] Matth.19, vers.22, &c. Luke 9, 23. Luk.18, 22.

As long as man dependeth on himselfe he wil easilie slide vnto worldlie delights: but the vnfained louer of Christ, and earnest follower of virtue, nether inclineth vnto those comfortes, nor seeketh such delight of senses, but rather vehement exercises, and sore labors for the loue of Christ [f].

[f] Luk.9, 23. 24. 2. Corin. 4, verse.8, &c. Galat.6,14.

Therefore if at anie time spiritual comfort be giuen thee from aboue, receaue the same with thankes-giuing, and thinke that it is Gods gift [g], not that thou doest deserue it, and be not puft vp therewithal [h].

[g] 1. Cor.4,7 [h] Colos. 2, verse. 18.

Be not high minded, or proude because of thy gift [i], but so much the more humble rather, and in al thy doings circumspect, and feareful.

[i] Roma.11, verse. 20.

For

For the time of comfort wil paſſe awaie, and tentation wil folowe.

And though thy conſolation be gone, deſpaire not out of hande, but looke for helpe from aboue and that with modeſtie, and patience [k]. For GOD is able to endue thee with a more ample benefit, & conſolation [l].

Neither is this a newe thing, and ſtrange to ſuch as treade in ỹ pathes of godlines [m]. For men of greateſt holines, and the old Prophets haue taſted ſuch alteration manie times [n].

And therefore ſaid one vpholden by the power of God, on this wiſe [o], In my proſperitie I ſaide, I ſhal neuer be moued.

But what happened vnto him when that was taken awaie, he ioineth afterwarde in theſe wordes: But thou diddeſt hide thy face, and I was troubled.

Yet for al that he deſpaired not, but ſo much the more earneſtlie praied vnto God, ſaieng: Then I cried vnto thee, O Lord, and praied to my Lord.

At the laſt he obteined the end of his praier, and confeſſeth that he was heard, when he ſaide: O Lord my God, I cried vnto thee, and thou haſt reſtored me. But wherein? Thou haſt turned

[k] Rom. 5, 3. Rom. 15, 4. Iames. 1, 2. 3.
[l] 2. Corin. 1, verſe. 3, &c.
[m] Pſalm. 94, verſe. 1, &c. 2. Cor. 7, 4. 5. Acts. 14, 19.
[n] Pſ. 34, 19.
[o] Pſal. 30, 6.

turned my mourning into ioie, thou haſt looſed my ſacke, and girded me with gladnes.

Now if theſe things haue happened to men of ſuch wonderful holines, we miſerable and poore ſoules ſhould not deſpaire [p] though we be ſometime in cold, and ſometime in heate, aſmuch as the ſpirit goeth, and commeth at his pleaſure [q]. Therefore ſaith Iob [r]: Thou doeſt ſo magnifie him, that thou ſetteſt thine hart vpon him; and doeſt viſit him euerie morning, and trieſt him euerie moment.

So then in what thing ſhould I hope, or to whom ſhould I truſt, but onelie to the infinite, and heauenlie mercie of almightie God [s]?

For be it that I haue about me good, and godlie brethren, and faithful freendes, and holie bookes, and pleaſant ſpeech, and ſweete muſick, yet litle doth al this helpe, litle doth it comfort, if, being forſaken of God [t], I am left to my ſelfe. At that time the beſt remedie is patience [u], and the denieng of my ſelfe [x] according to the wil of God.

For my parte I neuer yet founde man ſo religious, that hath not felt ſometime the lack of Gods aſſiſtance, and

[p] Rom. 15, 4 Reuel. 3, 19.
[q] Iohn. 3, 8.
[r] Iob. 7, 17. 18.
[s] Pſalm. 5, 11 12. Pſal. 20, 7. Pſal. 28, 7. Pſal. 56, 11. Pſalm. 146, verſe. 5, &c.
[t] Pſ. 119, 50 92. 2. Cor. 1, 3. 4.
[u] Luk. 21, 19.
[x] Luk. 9, 23.

and at sometime bin cooler in zeale than at others: Neither hath anie godlie man bin so carried aloft, and illuminated, but either sooner, or later, or at one time or other he hath bin tempted [y].

He is not worthie to beholde God in deepe contemplation, who hath felt no miserie for Gods sake [z]. For commonlie the tentation that goeth afore, is a signe of cōsolation to come afterward [a]. And they, which are tried with tentation, are promised the ioies of heauen [b]. To him that ouercommeth, saith the Spirit [c], wil I giue to eate of the tree of life.

Furthermore God sendeth his cōfort, that man maie be the stronger to beare aduersitie [d]. And tentation foloweth, that he waxe not proud of his gift [e].

Satan sleepeth not [f], and the flesh is not yet dead [g]: therfore at al times prepare thy selfe vnto battel [h]: for on euerie side thou hast trobleſome enimies [i].

[y] Roman. 7, vers. 14, &c. 2. Cor. 12, 7 Galat. 5, 17. Iames. 1, 2.

[z] Iob. 5, 17. Matt. 5, 10. Iames. 1, 12

[a] Psa. 94, 12 13. 2. Cor. 1, 7.

[b] Iam. 1, 12. Matth. 5, 10

[c] Reuel. 2, 7

[d] Rom. 5, 2. 3. Iames. 1, 3. 4.

[e] 2. Cor. 12, verse. 7.

[f] 1. Pet. 5, 8.

[g] Rom. 7, 23 Rom. 8, 5. Galathi. 5, vers. 16, &c.

[h] 1. Tim. 6, verse. 12. 2. Tim. 2, 3. 2. Tim. 4, 5.

[i] Psal. 91, 7.

Of

Chap.10.
Of thankefulnes vnto God for his benefits.

WHat seekest thou for quietnes, seing thou art borne vnto labor[a]? Giue thy selfe to patience[b] rather than to pleasure; and to beare the crosse, than to delectation[c].

For what worldling is there which would not willinglie enioie spiritual comfort, if he might at al times? as that which surpasseth al the ioies of the world, & pleasures of the flesh[d]. For al worldlie delights are either vaine, or vile[e]: but the ioies of the Spirit are onelie sweete, onelie honest, springing of virtue, and powred into pure mindes of God himselfe[f].

But these heauenlie consolations are of that nature, that no man can keepe them at his pleasure; forasmuch as tentation ceasseth not anie long time[g].

Two things are great enimies to this heauenlie ioie, false freedome of the minde[h], and too much confidence in our selues[i].

a Gen.3,19. Iob.5, 7.

b Luke. 21, verse. 19.
c Eccle.7,4.

d Ioh.16,22. Philip.4, 7.
e 2. Pet. 2, vers.13,&c.
f Roma. 14; verse. 17. Rom.15,13. 32. 1.Iohn.1, 4.

g Luke. 4, verse. 2 &c. 2. Cor.12,7.

h Esai.66,3:
i Ierem.17, vers.5, &c.

God.

God doth wel, which beſtoweth on man the benefite of his comfort; but man doth ill, which doth not with thankeſgiuing [k] acknowledge God to be the giuer of the ſame [k].

[k] 1. Theſſ. 5, verſe. 18. 1 1. Cor. 4, 7. Iames. 1, 17.

Hence it is that God powreth not his benefites vpon vs; euen becauſe we are vngrateful, and ſende not al things backe vnto the ſpring of the fountaine [m].

[m] 1. Cor. 12, verſe 6, &c. Hebr. 2, 6. 7. 8.

He which giueth thankes, beggeth a newe benefit: and that is commonlie taken from the proudlie vngrateful [n], which is beſtowed vpon the modeſtlie thankful.

[n] Matth. 18, verſ. 32, &c. Matt. 25, 28

I like not that comfort which taketh from me al ſorowe for ſinne [o]: neither deſire I that knowledge that makes me forget my ſelfe [p].

[o] Luk. 6, 24 25. 26.

[p] 1. Cor. 8, 1

For al that is hie, is not holie; neither is euerie deſire pure; nor al that is ſweete, wholeſome; nor euerie thing that liketh man, pleaſeth God [q].

[q] Luk. 16, 13

But thoſe benefites are welcome vnto me, which make me humbler than I was before [r]; and readier to forſake my ſelfe [ſ].

[r] Luk. 9, 18. Rom 11, 20 1. Corin. 3, verſ. 18, &c.

[ſ] Luk. 9, 23.

He whom God hath ſchooled both by proſperitie, and aduerſitie, wil arrogate nothing vnto himſelfe [t]: but confeſſe

[t] 1. Cor 4, 7

confesse rather his nakednes, and miserie [t].

Giue vnto GOD that which is Gods, and ascribe vnto thy selfe, that which is thine: that is, giue GOD thankes for his benefits [u], and ascribe sinne to thy selfe [x], & for sinne thinke thou deseruest punishment [y].

Take the loweſt roome, and the hieſt shal be giuen thee [z]: for without the loweſt, there cannot be higheſt.

Those whome God accounteth chefest for holines, they esteeme themselues for vilest: and the more glorious they are, ẏ more humblie they behaue themselues, being ful of celestial truth and glorie [a], not of vain glorie desirous.

They which depend vpon God, neuer waxe insolent; and they, which ascribe vnto God whatsoeuer good thing they haue, receiue not praise one of another [b], but seeke it of God, whome they wish might be extolled aboue al things, both of themselues, and of al other holie men; and to him warde alwaies they tende [c].

Wherefore be thankeful in smal thinges, so shalt thou be meete to attaine greater [d].

[t] Iob.1, 21. Eccles.5,14 1.Tim.6, 7.
[u] 1.Thess.5, verse. 18.
[x] Dan.9, 5. 8.
[y] Deut. 28, verse. 15. 16,&c.
[z] Prou.25,6 7. Luke.14, 8. 9. 10. Mat.23, 12.
[a] 1.Cor.1,31
[b] Iohn.5,44
[c] Psal.34,3. 9. 11. 1.Thess.5,11 14. 15.
[d] Matth.25, verse. 21. 23.

G.1. Albeit

Albeit account euen the leaſt, and vileſt giftes, for glorious and greateſt. For if you reſpect the maieſtie of the giuer [e]; no rewarde or gift ought to ſeeme vile, or litle.

[e] Iames.1,17

For that is no ſmal gift which the moſt hie God giueth, whatſoeuer it be: yea if he giue thee ſtripes, and correction, thou oughteſt to receaue it in good worth, inaſmuch as it maketh alwaies to our welfare whatſoeuer he ſendeth or ſuffereth to come vnto vs.

He that would keepe the fauor of God, let him both be thankeful for benefits giuen [f], and patient if they be taken awaie [g]; that they may come againe, let him praie: and leaſt he loſe them when they are come, let him be wiſe, and humble.

[f] Coloſſ. 3, verſe. 17.
[g] Colo.1,11

Chap.11.

The ſmal number that loue Chriſt vnfeinedlie.

CHriſt hath now adaies manie that loue his heauenlie kingdome [a] but fewe that wil beare his croſſe: manie that deſire comfort, but fewe aduer-

[a] Luk.9,59 Luke.18,18. Matt.19, 16. 22.

aduersitie [b]: manie partakers of his meate [c], but fewe of his continencie. Al men would reioice with Christ [d], but few sustaine aduersitie with him [e]. Manie folowe Iesus euen to the breaking of bread [f]; but fewe to drinke of his cup [g]: Manie honor him for his miracles [h]; but fewe folow the shame of his crosse [i]: Manie loue him, while prosperitie doth last [k]; and manie praise, yea & thanke him while they receaue anie comfort at his handes [l]: but if he but hide himselfe, and forsake them for a while, they fal either to bitter complaining, or to vtter despaire.

[b] Matt. 7, 13. 14.
[c] Iohn. 6, 26 27.
[d] Matth. 20, vers. 20, &c.
[e] Matth. 26, verse. 56. Mar. 14, 50.
[f] Iohn 6, 26.
[g] Luke. 22, verse. 54.
[h] Mar. 7, 37.
[i] Gala. 3, 13.
[k] Marke. 10. verse. 37, 38.
[l] Iohn 6, 14. 15.

But they which loue Iesus, not for anie pleasure that they looke to find, but for Iesus sake, they as wel in miserie, and sorowe, as in prosperitie commend him [m], and thanke him euermore: which they wil alwaies do, albeit he should neuer giue them anie comfort at al. Such is the force of the vnfeined loue of Christ, it seeketh neither outward profite, nor it selfe [n].

[m] Mat. 5, 10. 11. 12. Actes. 5, 41. Rom 5, 3. Rom. 12, 12.
[n] 1 Cor. 13, 5
[o] Ioh. 10, 12. 13.
[p] Matth. 10, vers. 37, &c. Iohn. 12, 4. 5. 6.

So that as manie as seeke alwaies for pleasure maie rightlie be termed hirelings [o]: and such as hunt after profite and lucre [p], loue themselues,

more than Christ out of doubt. How manie wil serue Christ freelie without gaine [q]? Or who is so spiritual that wil forsake al [r]? I saie, who can finde him that is truelie poore in spirit [s], & bare from al worldlie things? that pretious felow may be sought the whole world ouer.

[q] Matt. 10, 8.
[r] Luk. 18, 28 Matt. 19, 27
[s] Matt. 5, 3.

If a man feede the poore with al his goodes [t], he hath yet done nothing; and if he chastise himselfe with sorow for his sinnes, it is yet too litle; and though he knew al secretes, and al knowledge, he is yet far from the marke; yea were he most singularlie virtuous, and could burne for religion, yet lackes he something, euen one thing which is needeful [u]. And what is that? Euen that, when he hath forsaken al things, he forsake himselfe [x]; and going wholie out of himselfe, retcine no pecce of selfe, or priuate loue within him [y].

[t] 1. Cor. 13, verse. 3.
[u] Luke. 10. verse. 42.
[x] Luk. 5, 11. Luke. 9, 23.
[y] Matth. 10, verse. 37. 38, &c.

When he hath done, which he knowes should be done, let him think that nothing he hath done; neither let him glorie in that he maie be great, but confesse rather that he is an vnprofitable seruant, euen as the truth it selfe doth saie [z]: When yee haue done al things, which are commanded.

[z] Luke. 17, verse. 10.

manded you, saie, We are vnprofitable seruants: We haue done but that which was our dutie to doo.

Then at length wil he finde himselfe needie, and naked in spirit [a], & may saie with that Prophet [b], I am poore and needie. And yet notwithstanding none is richer, none freer, none mightier than he which can forsake the world, and himselfe too [c], and debase himselfe euen vnder the baseſt things [d].

[a] Matt. 5, 3.
[b] Psal. 86, 1.
[c] Luk 5, 11. Luk. 18, 29. 30.
[d] Phil. 2, 5. 6. 7. 8.

Chap. 12.

Of patient bearing the crosse of Christ.

THis seemeth a hard saieng to manie, Forsake thy selfe [a], take vp thy crosse, and folowe mee: But those last wordes wil be much harder [b], Depart fro me yee curſed into euerlasting fire. For they which now gladlie do heare, and folowe the saieng of the crosse, shal not then dread the heauie sentence of eternal punishment [c].

[a] Matth. 16, verse. 24. Mark. 8, 34. Luke. 9, 23.
[b] Matth. 25, verse. 41.
[c] Psa. 112, 6. 10.

Then al the seruants of the crosse, which haue liued after the example of him ỳ was crucified, shal approch

vnto Christ with great boldnes [d].

Why then feareſt thou the croſſe, which is the waie vnto heauen [e]?

In the croſſe ſaluation is; in the croſſe, life; in the croſſe, aide againſt enimies; in the croſſe, celeſtial comfort; in the croſſe, ſtrength of minde; ioie of the ſpirit is in the croſſe; in the croſſe, the chiefeſt virtue; perfection of holines is in the croſſe; finalie without the croſſe there is neither ſaluation of the ſoule, nor hope of eternal life [f].

Wherefore take vp thy croſſe, and folowe Christ, and thou ſhalt go vnto eternal life [g]. He went before thee bearing his one croſſe [h], and for thy ſake died on the croſſe [i], that thou alſo mighteſt beare the croſſe, and deſire to die vpon the ſame [k]. For if thou die with him, thou alſo ſhalt liue with him; if thou ſuffer with him, thou ſhalt alſo reigne with him [l]. For knowe this, in the croſſe, and in dieng al things do conſiſt, neither is there anie other waie vnto life and quietnes, than by the croſſe, and dailie mortifieng of thy ſelfe [m].

Wherſoeuer thou turneſt thy ſelfe, or caſteſt thine eies, thou ſhalt finde neither aboue, nor beneath, a better waie

[d] Wiſd. 5, 1.
Matt. 19, 28 29.
Luk. 22, 28.
[e] Luke. 24, verſe. 26
Rom 8, 17.
2. Tim. 2, 11. 12.
[f] Gala. 2, 19.
Galat. 6, 14.
[g] Luk. 9, 23 24.
Iohn. 12, 25. 26.
[h] Ioh. 19, 17
[i] Gala. 3, 13.
1. Pet 2, 24.
[k] 1. Pet 2, verſ. 21, &c.
[l] 2. Tim. 2, 11 12
Matt. 19, 28.
Luk. 22, 28 29
[m] Rom. 6, 3. 4.
Galat. 6, 14.
Coloſſ. 3, 5.

waie vnto bliſſe, than by the croſſe [n].

Though thou ſet al things in neuer ſo good order, yet can it not be auoided, but ſomething thou muſt ſuffer either voluntarilie, or againſt thy wil [o], & alwaies run vpon the croſſe. For either ſicknes of bodie, or ſorowe of minde wil vexe thee. Either God wil forſake, or man afflict, or (which worſer is,) thou wilt be a burden to thy ſelfe: and that in ſuch ſorte, as no remedie can ſalue, nor comfort quite thee, but of neceſſitie thou muſt bear it, as long as God thinkes good [p].

For it is Gods wil to haue thee ſuffer miſerie without comfort [q], that thou maiſt ſubmit thy ſelfe wholie vnto him, and be more humble thorough aduerſitie [r].

No man ſo feeleth the paines of Chriſt in his mind, as he which hath ſuffered the like himſelfe [s].

So that the croſſe is prepared, and abideth for thee in euerie place, neither ſhalt thou eſcape it, run where thou wilt [t]: for whereſoeuer thou becommeſt, thou beareſt thy ſelf about, and ſhalt finde thy ſelfe alwaies [u].

Turne thee vpwarde, turne thee downeward, turne thee outward, or turne thee inward, eueriewhere thou

4. maiſt

[n] Luke. 24, verſe. 26. Acts. 14, 22.
[o] Sirac. 2, 1.
[p] Phil. 1, 23.
[q] Matth. 27, verſe. 46.
[r] Pſ. 119, 67 71.
[s] Gal. 6, 17. Philip. 2. 17. 30.
[t] Ioh. 16, 1. 2. 20. Galat. 6, 12
[u] Rom. 7, 14

maist finde the crosse; and alwaies thou must haue patience, if thou wilt enioie the peace of minde, & crowne of rest [x].

[x] Luk. 9, 24 Luk. 21, 19.

If thou wilt carrie the crosse willinglie, the crosse wil carrie thee euen to ỹ desired end, namelie where miserie hath an ende [y], which wil not be in this world [z]. But if thou beare it grudginglie, thou doest encrease thy burden, and presse downe thy self the more, and yet must thou beare it do what thou canst [a]. If thou escapest one miserie, thou shalt assuredlie fal into another [b], and perhaps into a woorser.

[y] Reu. 7, 17.
[z] Ioh. 16, 20 33.
[a] Prou. 14, 14
[b] Matth. 19, vers. 22, &c. 2. Tim. 3, 12 13.

Thinkest thou to escape that which no mortal man could euer yet [c]? What man euer liued in the worlde without his crosse, and miserie [d]? Yea euen our Lord & Sauior Christ was no one houre without griefe, & trouble while he liued here on earth [e]. For Christ suffered [f], and so entered into his glorie, and wilt thou seeke another path: and not walke in this kinglie hie waie? The whole life of Christ was euen a meere crosse, and vexation [g], and wilt thou seeke for rest, and quietnes?

[c] Iob 5, 7. 17. Iob. 14, 1.
[d] Ps. 34, 19. Actes. 14, 15. 22.
[e] Luk. 9, 22
[f] Luke. 24, verse. 26.
[g] Esaie. 53, 3 Iohn. 7, 7. Iohn. 15, 18.

Thou art out of ỹ waie, surelie thou art

art out of the waie, if thou lookeſt for anie thing but miſerie in this world: ſeing the whole life of mortal man is ful of trobles, and compaſſed about with calamities [h]. And the more godlie a man is, the more often doth he ſuffer aduerſitie, for the ſoarnes of his affliction encreaſeth through his loue of God [i].

And yet is not this man of whome we ſpeake without comfort, inaſmuch as he beleeueth that by this croſſe he ſhal reape much frute [k].

For whileſt willinglie he commeth vnder the croſſe, it falleth out that the whole burden of trobles is turned vpon the confidence of Gods heauenlie comfort [l]: and the more the fleſh by calamitie is weakened, the more the Spirit is confirmed by the comfort of minde [m]. Yea ſo is he ſtrengthened manie times through the feeling of trobles, and aduerſitie (of ſuch force is his loue which ſuffereth after ẏ enſample of Chriſt [n]) that he would not wiſh to be without ſorowe, and affliction [o]. For he beleeueth that he is the more acceptable to God, the more he can ſuffer for his ſake [p].

And yet is it not by the power of man,

[h] Iob. 14, 1. 22.
[i] Rom. 8, 35. 36. 2. Co. 12, 10 Philip. 1, 14. 20. 21.
[k] Pſa. 94, 19. Rom 5, 3. Iames. 1, 3.
[l] Pſal. 34, 22 Pſalm. 91, 2. 9. 2. Cor. 7, 11.
[m] Roman. 7, verſ. 23, &c. Roman. 8, verſ. 10, &c. 2. Cor. 4, 16.
[n] 1. Pet. 2, 21
[o] Rom. 6, 5. Rom. 8, 35. 2. Tim. 2, 3. 11. 12.
[p] Acts 5, 41. 2. Cor. 4, 16. 17. 18.

man, but of the mercie of God, that he can in his fraile flesh loue, and
q Gal. 5, 16. 24. through the zeale of the spirit set vp-
Phil. 4, 13. on those things q, which man by na-
1. Tim. 1, 12. ture doth flie, and abhor.

For man of himself cannot endure the crosse, loue affliction, tame and bring vnder the bodie, shun promo-
r Luk. 22, 32 40. 46. tion, abide to be reuiled, despise him-
2. Cor. 4, 7. 8. selfe, yea couet to be despised, beare aduersitie, and contemne the prospe-
ritie of this world r.

s 2. Cor. 1, 4. If thou depende vpon thy selfe s thou shalt do none of these things: but if thou trust in God, he wil sende
t Iohn. 16, 7. thee comfort from aboue t, whereby the world, & the flesh shalbe brought
u 2. Co. 12, 9. 10. vnder thy subiectiō u. Yea thou shalt
x Psal. 91, 5. not feare the malice of the Diuel x, if
y 1. Pet. 5, 9. thou be stedfast in faith y.

Thou therefore suffer affliction as
z 2. Tim. 2, 3 a good soldior of Iesus Christ z, who
a 1. Pet 2, 24 for thy sake was crucified a.

Prepare thy selfe to suffer much aduersitie, and sundrie incommodities in this miserable life: forasmuch as such is thy lot whersoeuer thou becommest, or lurke where thou wilt, yea by no meanes shalt thou escape
b Luke. 21, verse. 19 these troubles, but must beare them of necessitie b.

Drinke

Drinke hartilie of ỹ Lordes cup [c], if thou desirest to be his freend and companion. [c] Mar. 20, 22 23.

And as touching consolation, refer that to the wil of GOD, let him giue it at his discretion: but yeelde thou thy selfe to the bearing of aduersitie, and let it be thy ioie [d]. For the afflictions of this present time, are not answereable to the glorie which shal be hereafter [e], though thou couldest beare them al thy self. [d] Acts. 5, 41. Iames. 1, 2. [e] Rom. 8, 18

After thou art come vnto that passe, that thou canst with pleasure & ioie endure aduersitie for Christes sake, thinke thou art an happie man, which hast founde the kingdome of heauen here on earth [f]. On the otherside, as long as it greeueth thee to beare it, so long art thou in il case, vexed euerie where with the flight of miserie [g]. But do thy dutie, that is, prepare thy selfe to the crosse, and to die, and in short time shalt thou be assisted, and finde quietnes [h]. [f] Matt. 5, 10. [g] Prou. 10, verse. 29. [h] 1. Pet. 4, 12 13.

If thou wert taken vp euen into the third heauen with Paule [i], yet wert thou not assured, that none aduersitie shal come to thee. I wil showe him, saith Christ [k], how manie things he must suffer for my Name sake. [i] 2. Cor. 12, verse. 2. [k] Acts 9, 16.

So

So that of neceſſitie thou muſt ſuffer, if thy minde be to loue, and ſerue Chriſt euermore [l].

And would to God thou wert counted woorthie to ſuffer for the Name of Ieſus [m]; then what glorie to thy ſelfe [n], ioie to the Sainctes of God [o], and profit to mankind [p], would ariſe! For al commende patience, though fewe wil ſuffer [q]. Doubtles there is great cauſe why thou ſhouldeſt endure a litle for Chriſt, ſeeing thou canſt ſuffer a great deale more for the world [r]. And know this for a truth, that thou muſt liue by dieng to thy ſelfe [s]. And the more a man dieth to himſelfe, the more he liueth to God.

No man is meete to comprehend celeſtial things, vnles he can be content to beare aduerſitie for Chriſt his ſake [t].

To conclude, nothing is either more acceptable in the ſight of God, or profitable for thy ſelfe in this life, than willinglie to ſuffer aduerſitie for the Name of Chriſt; inſomuch that, if choiſe were giuen, thou ſhouldeſt chuſe to ſuffer for Chriſt rather than to be refreſhed with much conſolation [u]: for ſo ſhalt thou become the more like to Chriſt [x], and al his holie

l Luk. 9, 23.
m Acts. 5, 41
n Rom. 5, 2.
o 1. Cor. 12, verſ. 26, &c.
p Coloſſ. 1, verſe. 24.
2 Tim. 2, 10.
q Matth. 26, verſe. 56.
r 1. Cor. 9, verſe. 25.
s Roman. 6, verſe. 8, &c.
2. Tim. 2, 11.
t Rom. 8, 35
u Rom. 12, verſe. 12. Galat. 6, 14.
x Ioh. 15, 20
1. Pet. 2, 21.

lie ſeruantes [y].

Neither doth our comming forward conſiſt in the ſtore of pleaſures, and comfort, but rather in bearing great euils, and aduerſitie [z].

And if any thing had bin better, or more expedient for man than to ſuffer miſerie [a], doubtles Chriſt would haue ſhowen ye ſame both by wordes, and deedes. But now in plaine words he doth counſaile both his owne diſciples, and as manie as are deſirous to folow him, to beare the croſſe, in theſe wordes [b]: If anie man wil folow me, let him forſake himſelfe, and take vp his croſſe, and folow me.

Therfore al things being read ouer and ouer, and put in practiſe, let this be the end of our ſpeech [c]:

By manie afflictions we must enter into the kingdome of God.

Thus endeth the ſecond Booke.

[y] Matt. 5, 11. 12.

[z] Rom. 5, 3. Iames. 1, 2.

[a] Ioh. 14, 27.

[b] Matth. 16, verſe. 24. Mark. 8, 34 Luke. 9, 23. Luk. 14, 27.

[c] Actes. 14, verſe. 22.

The thirde Booke of *the Imitation of* Chriſt.

Chapter.1.

Of the ſpiritual communication betweene Chriſt, and the *faithful ſoule.*

[a] Pſal.85, 8.

I Wil harkē what the Lord within me wil ſaie [a]. Bleſſed is ỹ ſoule, which heareth the Lord ſpeaking within her, and from his mouth receaueth the word of comfort.

Bleſſed are the eares, which can heare when God whiſpereth, and do naught regard the noiſe of ỹ world [b]. Yea bleſſed are the eares, which liſten not to the outward ſound, but to the truth ſpeaking to the hart [c].

[b] Pſa. 38,13. 14.

[c] Pſa.94,12. Matt 16,17 Iohn. 8, 43.

Bleſſed are the eies which are cloſe from ſeeing outward, but open to behold inward things.

Bleſſed are they who pierce vnto ſpiritual things, and prepare themſelues more and more by dailie meditations [d] to come vnto the knowledge

[d] Pſalm 1,1. 2.

ledge of Gods heauenlie mysteries.

Blessed are they who reioice in seruing God, & cast of al those things as maie withdraw them frō so dooing [e].

O my soule, consider these things, & banish frō thy mind carnal affections [f], so shalt thou vnderstand what thy Lord God wil saie within thee [g].

Thus saith thy freende: I am thy Saluation [h], thy peace [i], and thy life [k]; sticke vnto me, and thou shalt find quietnes [l]. Leaue al worldlie things [m], and seeke after heauenlie [n]. For what are al things in this world, but vaine [o]; or what good can they doo, if God forsake thee [p]?

Wherefore, al things renounced, seeke vnfeinedlie to please God [q], that thou maist attaine vnto the true felicitie [r].

e Luk. 10, 41. 42.
f Gal. 5, 19. 20, &c.
g Psal. 85, 8.
h Ephes. 1, 7. Ephes. 2, 5.
i Ioh. 16, 33.
k Iohn. 14, 6.
l Matth. 11, verse. 28. 29.
Ephes. 2, 14.
m Luk. 16, 13 Luk. 12, 15. 16, &c.
Matth. 6, 24. 25.
n Luk. 12, 31 Coloss. 3, 2.
o Eccl. 2, 11.
p Mat. 16, 26 Mark. 8, 36. Luke 9, 25.
q Eccle. 12, 1 13. Rom. 12, 1. 11.
r Reu. 2, 26.

Chap. 2.

That the truth speaketh inwardlie without noise of wordes.

SERVANT.

SPeake Lord; for thy seruant heareth [a].

I am thy seruant: O giue me vnderstanding [b], that I maie learne thy statutes.

a 1 Sam. 3, verse. 10.
b Ps. 119, 34

Incline

Incline my ſoule vnto the wordes of thy mouth, euen vnto thy wordes which ſtil downe like the dewe [c].

[c] Deut. 32, 2

The Iſraelites ſaide vnto Moſes in old time [d]: Talke thou with vs, and we wil heare, but let not God talke with vs, leaſt we die. But I praie not ſo, Lord, I praie not ſo, but with the Prophet Samuel rather I beſeech thee, ſaieng [e]: Speake Lord, for thy ſeruant heareth.

[d] Exo. 20, 19. Deut. 5, 27. Hebr. 12, 18. 19, &c.

[e] 1. Sam. 3, verſe. 10. Pſal 85, 8.

And let not Moſes, nor anie other prophet ſpeake to me, but thou Lord, which inſpireſt, and lighteneſt al the Prophets [f], ſpeake thou to me. For thou canſt inſtruct me without their helpe, but they can profite nought without thee [g].

[f] 2. Pet. 1, 21 Iohn. 1, 9.

[g] 1. Cor. 3, 7.

They maie ſounde out wordes in mine eare, but they bring not the Spirit [h]. They can ſpeake trimlie, but, if thou hold thy peace, they inflame not the mind [i]. They teach the letter, but thou openeſt the meaning [k]. They talke of deepe things, but thou vnlockeſt the ſenſe of that which was ſealed vp [l]. They pronounce the commandements, but thou helpeſt to fulfil them. They ſhowe the way, but thou giueſt ſtrength to walke in the ſame [m]. They deale outwardlie with

[h] Ioh. 14, 16 Iohn. 15, 26

[i] Iohn. 16, 7.

[k] Matt. 7, 28. 29.

[l] Reuel. 5, 9

[m] 1 Rom. 16, verſe. 25 26. Coloſſ. 1, 26 27. 2. Pet. 1, 3

with the senses, but thou teachest and lightenest the mindes [n]. They water, but thou giuest the increase [o]. They crie with open mouthes, but thou giuest wisedome vnto the hearer [p].

So then, let not Moses talke with me, but speake thou my Lord, & God, which art the euerlasting truth, least I die, and proue vnfruteful: and least, being outwardlie admonished, and not inwardlie inflamed, the worde heard, not done [q]; knowen, not loued [r]; beleeued, not obserued [s], make vnto my condemnation.

Wherfore speake Lord, for thy seruant heareth [t]. For thou hast the wordes of eternal life [u]. Speake to me euen that which maie be to the comfort of my soule; to the amēdment of my life; and to the aduancement of thine euerlasting glorie, *Amen.*

[n] Ephes. 1, vers. 15, &c. 18.
[o] 1. Cor. 3, 6 7.
[p] Ioh, 6, 68.
[q] Mat. 7, 26 27.
Matt. 13, 19.
[r] Rom. 2, 8. 13.
[s] Iam. 1, 22. 23, &c.
[t] 1. Sam. 3, verse. 10.
[u] Ioh. 6, 68.

Chap. 3.

That the wordes of God with al reuerence should be heard; and that they are not vnderstood of most men.

LORD.

SOnne heare my words, for they are most comfortable, and excel the knowledge

ledge of Philoſophers, and wiſe men of this world [a].

[a] Prou. 9, 10. 1. Cor. 1, 18.

My words are ſpirit, and life [b], and are not to be waied by the ſenſe of man, nor drawen to ſerue for vaine pleaſure, but muſt be heard with ſilence, and receaued with humilitie and greedines.

[b] Ioh. 6, 63.

SERVANT. Bleſſed is the man [c], whome thou chaſtiſeſt, O Lord, and teacheſt in thy Lawe, that thou maiſt giue him reſt from the daies of euil, whiles the pit is digged for ỹ wicked.

[c] Pſ. 94, 12. 13.

LORD. I both inſpired the Prophets in old time [d], and ceaſſe not in theſe daies to ſpeake vnto al: but manie are deafe and wil not heare my wordes [e]. Moſt harken vnto the world rather than to God, and more gladlie obeie the deſire of the fleſh [f], than his heauenlie wil.

[d] 2. Pet. 1, 21. 2. Tim. 3, 16.

[e] Eſai. 42, 19 20.

[f] Rom. 8, 5. 6 Galat. 5, 16. 17.

The world promiſeth but temporal, and ſmal things, and they ſerue it euen with greedines [g]. I promiſe moſt excellent, and eternal things [h], and men care not for them.

[g] Luk. 16, 13 14.

[h] Eſai 64, 4 Eſaie. 23, 18 Matt. 7, 11. 1. Cor. 2, 9.

Who with ſuch a deſire ſerueth, & obeieth me in al things, as they ſerue the world [i], and the Prince thereof [k]? Be aſhamed hereof, & if thou wouldeſt know why, hearken: For ſmal

[i] Matt. 7, 13. 14.

[k] Ioh. 14, 30

wages

wages manie run a great waie: but for eternal life fewe wil once ſtep their foote out of doores [l]. Filthie gaine is earneſtlie ſought for; for one pennie ſometime they ſhamefullie contende; for a vaine thing, and ſmal reward men feare not euen to wearie themſelues night and daie: but for goodes immutable, for a rewarde vneſtimable, for honor endles, & immortal glorie, they wil take no pains.

Wherefore bluſh I ſaie, thou ſlothful, and whining ſeruant, that they ſhal be more readie to fal into the pit of hel, than thou to come vnto heauen; that they ſhal take more pleaſure in vanity, than thou in the truth.

Againe they manie-times miſſe of their purpoſe: but what I promiſe I fulfil, & he that truſteth in me ſpeedeth wel [m]. That which I promiſe in wordes I performe in deede [n], to him which continueth conſtant vnto the end in louing me [o]. I reward al good things, and I am a diligent examiner of al religious men [p].

Write my wordes in thine hart, and meditate earneſtlie thereupon. For in the time of tentation they wil doo thee good [q].

That with reading now thou doeſt not

[l] Matt. 7, 13 14.

[m] Pſ. 37, 34. Pſal. 22, 4. 5.

[n] Eſa. 46, 11.

[o] Matth. 10, 22. Mark. 13, 13

[p] Hebr. 11, verſ. 36, &c.

[q] Pſ. 119, 92

not conceaue, in the time of curing thou ſhalt vnderſtande. And two waies I am wont to cure mine elect, to wit, by tentation, and by comfort: and two waies I inſtruct them dailie, firſt by reprehending their wickednes, then by exhorting to proceede in virtue, and godlines.

He that heareth my wordes, and deſpiſeth them, hath that whereby he ſhal be condemned in the daie of iudgement.

[r] 1. Sam. 2, 6. 7. Pſal. 66, 8 9, &c. Pſal. 94, 12. 13. 19. Tob. 13, 2. Wiſd. 16, 11. 13. [ſ] Ioh. 5, 24. 29. Ioh. 12, 48. 2. Cor. 2. 15 16.

Chap. 4.

A praier for the attaining of the true knowledge of Gods heauenlie wil; and for zeale in religion.

SERVANT.

O Lorde my GOD, which art al my goodes and riches, what am I that I dare ſpeake to thee? I am thy poore ſeruant, & a vile worme, yea much more vile, and poore, than I either know, or dare ſhowe forth.

And yet, Lord, remember euen this one thing, that I am nothing, that I haue nothing, that I am nothing worth. Thou alone art good, thou

[a] Iob. 25, 6. [b] Luk. 18, 13 [c] Mat. 19, 16 17.

thou alone art righteous [d], thou alone art holie [e], thou canst al [f], thou doest al [g], thou fillest al [h], onelie the wicked thou sendest emptie awaie [i].

Remember, O Lord, thy tender mercies [k], and fil me with thy fauor, thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched worlde, vnles thy mercie and fauor do hold me vp [l]?

Turne not thy cheereful countenance from thy seruant [m]; defer not to heale me from daie to daie; withdraw not thy comfort, that my soule be not as the thirstie land [n].

O Lord, teach me to do thy wil [o], teach me to walke woorthilie, and humblie in thy presence. For thou art my wisedome [p], and knowest me in deede [q]. Yea thou knewest me not onelie afore I was conceaued in my mothers wombe, but also afore the verie world was made [r]. So be it.

[d] Iob. 9, 32.
[e] Deu. 32, 4.
[f] Iob. 11, 7. 8, &c.
[g] Esai. 44, 6. 7, &c.
[h] 1. Kings. 8, verse. 27. Psal. 139, 7. 8, &c.
[i] 1. Sam. 2, 7. 8. Luke. 1, 53.
[k] Psal. 25, 6. Psal. 98, 3. Luke. 1, 54.
[l] Ps. 119, 41. 76. 77, &c.
[m] Ps 51, 11.
[n] Ps. 143, 6.
[o] Ps. 143, 10.
[p] 1. Cor. 1, verse. 30.
[q] Psa. 139, 1. 2, &c.
[r] Psal. 90, 2. Rom. 8, 29. 30.

That

Chap. 5.

That we must walke syncerelie, and humblie before God.

LORD.

SOnne, walke thou vprightlie in my sight; & seeke me alwaies in singlenes of
[a] Matth. 5, 8 minde [a].

He that walketh vprightlie, walketh salfelie: for the truth deliuereth him from deceauers, and slanders of the wicked. And if the truth
[b] Ioh. 8, 32. 36. shal make you free [b], you shalbe free in deede, and feare nought the vaine wordes of men.

SERVANT. Truth Lord: therefore I beseech thee deale so with me, that is, let thy truth instruct me, defend me, and bring me to a blessed
[c] Psal. 43, 3. ende [c]. Yea, let the same thy truth deliuer me from al wicked lustes, and inordinate affections: so wil it
[d] 1. Ioh. 3, 19 come to passe, that I shal enioie a
[e] Psal. 25, 4. 5. wonderful freedome of the minde [d].

LORD. And I wil teach thee what
[f] Ioël. 2, 12. 13. Ezec 18, 30 31. 32. is right, and acceptable in my sight [e]. Cal thy sinnes to remembrance continualie, & that with hartie sobs, and sorow [f]; and neuer brag of anie good

good deede which thou haſt done [g]. For in verie deede thou art a ſinner [h], and ſubiect to manie infirmities of the minde; yea by nature alwaies thou tendeſt vnto vanitie [i], and maiſt eaſilie fal, eaſilie be ouercome, and eaſilie troden downe, and caſt to the grounde [k].

[g] 1. Co. 4, 6. 7.
[h] Pſ. 143, 2.
[i] Gen. 6, 5. Gen. 8, 21.
[k] Rom. 3, 23

Finalie thou haſt nothing wherein to boaſt [l]: but manie things to make thee hũble; being much more weake than thou canſt perceaue. So then looke that none of thy deedes ſeeme great in thy ſight, or excellent, or pretious, or wonderful, yea count nothing excellent, nothing glorious, nothing commendable, and to be ſought for in deede, but onelie that which is eternal [m].

[l] 1. Cor. 4, 7.
[m] Pſ. 119, 14. 24. 35. 50, &c.

Let the euerlaſting truth like thee aboue al things [n]; & thine extreeme vilenes miſlike thee [o].

[n] Pſal. 57, 9. 10.
Pſal. 108, 3. 4.

Feare nothing, flie nothing, miſlike nothing ſo much as thy ſinnes, and wickednes [p], they ſhould more diſquiet thee, than the loſſe of the deereſt thing in the world.

[o] Pſ. 108, 12.
[p] Pſal. 119, verſe. 128. 136. 139. 158.
Pſa. 139, 19. 20. 21, &c.

Some behaue themſelues not ſyncerelie enough towardes me, ſeeking out earneſtlie, through curioſitie and pride, my ſecretes, and myſteries, neglec-

neglecting themselues and their sal-
q Rom. 1, 21 uation q: these fellowes, by reason of
Rom. 2, 17. 18, &c. their pride and curiositie, fal manie-
1. Cor. 13, 2. times into greeuous tentations r,
r Rom. 1, 26 28. through my displeasure.

But stand thou continualie in awe
2. Thes. 2 11 12 of the heauie sentence of the al-
f Psa. 90, 11. mightie God f; and search not out the
Prou. 28, 14 workes of the most Hie, but search
Philip. 2, 12. out painefullie both how much euil thou hast committed, and what good thou hast left vndone.

Somes religion is altogether in their bookes, or in pictures, or in
t Matt. 23, 5. 23, &c. some outward signes, and ceremo-
u Mat. 7, 21. 22. nies t; some haue it in their mouth u,
23. but not in their hart. And contrarie-
Esai. 29, 13. wise some being cleere in minde, and
x Matt. 5, 8. pure in hart x, do couet alwaies after
Iohn. 4, 23. 24. heauenlie things y, hearken vnwil-
y Col. 3, 1. 2. linglie vnto earthlie matters, & serue the necessities of nature with griefe, and sorowe: and these men perceaue what the Spirite of truth speaketh within them, how it teacheth them to dispise earthlie and to desire celestial thinges, to contemne the world, and to wish for heauen night, and daie z.

z Psal. 1, 1. 2. Philip. 3, 8. Colos. 3, 2.

A

Chap. 6.

A praise and thankes-giuing to God for his benefits.

SERVANT.

O Celestial father, father of my Lorde Iesu Christ [a], I praise thee for vouchsafing to remember me a poore, and sinful wretch [b].

O father of mercie [c], and God of al comfort, I yeelde thee humble thankes, for refreshing me, vnworthie al comfort, with thine heauenlie comfort [d].

Euermore wil I praise, and magnifie thee together with thine onelie begotten Sonne, and the holie Ghost the comforter [e] for euer and euer [f].

O Lord my God, which loueſt me so holilie, I wil reioice with mine whole hart, when thou shalt come into my minde.

Thou art my glorie, and the ioie of mine hart: thou art mine hope and refuge in the daie of my troble [g].

But forasmuch as yet I am weake, & of smal power, I haue great neede of thine assistance, and comforte:

[a] 2. Cor. 1, 3
[b] 1. Cor. 15, verse. 9. 10.
[c] 2. Cor. 1, 3
[d] 2. Cor. 7, 6
[e] 1 Ioh. 5, 7.
[f] 1. Tim. 1, 17
[g] Ps. 59, 16.

h Pſ. 106, 4. wherfore viſit me oftener h, & ſchoole me with holie diſcipline.

Set me free from wicked affections of the minde, and heale my ſoule of al vnbridled deſires, and ſinnes, that being inwardlie healed, & purged thoroughlie, I maie be made fit
i Pſal. 23, 4. Pſal. 59, 9. 17. to loue, ſtrong to ſuffer, and conſtant to continue i, *Amen*.

Chap. 7.
The praiſe and force of godlie loue.

a Rom 8, 35 1. Cor. 13, 1. 5, &c. b Ephe. 3, 17 18, &c. c The force, and power of true loue you may behold as in a glaſſe, Rom. 8, 35, &c. Rom. 14, 1. &c. Ro. 15, 1, &c. 1. Cor. 13, 1, &c. 1. Tim 1, 5. 2. Pet. 1, 5, &c. 1. Ioh. 2, verſe. 7, &c. 1. John. 4, 7. Actes. 2, 42. 44. 45 46. 47.

LOue is a gret thing, doubtles loue is an excellent thing; it can make yͤ which is heauie light a; and carrie that equalie which is vnequal. It beareth a burden and feeleth it not; and conuerteth al ſower things into ſweete and ſauorie: I ſaie that noble loue of Ieſus driueth one to aduenture great things, and forceth alwaies to come vnto perfection b.

Loue wil be aboue, and cannot be kept downe by anie abiect thing c. Loue wil be free, and looſe from al worldlie affection, that neither hir inward ſight be dimmed, nor ſhe be either

either entangled by worldlie proſperitie, or ſubdued by aduerſitie. Loue is moſt ſweet, moſt ſtrong, moſt hie, moſt large, moſt comfortable, moſt perfect: nothing is better than loue either in heauen aboue, or in earth beneath. For it ariſeth from God [d], and reſteth on God aboue al things. [d] 1.Ioh.4,7 16.

He that loueth, flieth, runneth, reioiceth, is free and cannot be bound; he giueth al for al, and hath al in al, as he which reſteth in one aboue al which is moſt hie [e], from whom: euerie good thing doth ſpring, and ariſe [f]. He reſpecteth not giftes, but looketh on the giuer aboue al. [e] 1.Iohn. 2, verſe. 5, &c. [f] Iam.1,17.

Loue knoweth no meaſure, but burneth aboue meaſure. Loue feeles no burden, waies no labor, contendeth aboue ſtrength, and conſiders not whether a thing maie be done or no, for it counteth nothing hard, or vnpoſſible. Therefore loue can do al things; and he that loueth bringes manie things to paſſe, if he faint, and tire not.

Loue waketh, and ſleeping ſlombreth not; laboring tires not; loaden faltereth not; terrified diſmaieth not, but as a quicke flame, and

burning torch breaketh forth vpward, and sulfelie pearceth out.

He that loueth, knoweth what this meaneth. A great crie in the eares of God, is the ardent affection of the minde, while it saies, O my God, my loue, thou art al mine, I am wholie thine. Raise vp in me a vehement loue, that I maie taste [g] with [e] inner mouth of mine hart, how sweete it is to loue, and swimme as it were in the streames of loue.

[g] Psal. 34, 8.

Grant that I maie so burne in loue, that through the heate of desire I maie exceede my selfe [h]: that I maie sing the ballad of loue, folowe thee my louer aloft, and set forth thy praises with such a zeale, that euen my hart maie faint againe: that I maie loue thee more than my selfe; yea neither loue my selfe, nor anie other, that loue thee vnfeinedlie, but in thee, and for thee, euen as the law of loue that shineth out of thee commandeth, and doth require.

[h] Psal. 118, 1. Psa. 119, 97. 103.

Loue is swift, syncere, godlie, pleasant, and fruteful; it is strong, patient, faithful, wise, long suffering, & manlie; loue seeketh not hir owne [i]. For there loue perisheth, where anie serues himselfe.

[i] 1 Cor. 13, verse. 5.

Loue

Loue is circumspect, modest, iust, not daintie, not light, not giuen to vanities, but sober, chaste, constant, quiet, and temperate in al the senses.

Loue obeieth betters, despiseth it selfe, feareth, thanketh, trusteth and hopeth alwaies in GOD, yea when God seemes to abhor it [k].

[k] For without paine, none liue in Loue.

He that is not prepared to suffer al things, and to yeeld himselfe to the pleasure of his freend, is vnworthie to be called a freend.

To conclude, a freend must receaue al, euen hard, & bitter things in good parte for his freendes sake, and neuer leaue him in the time of aduersitie [l].

[l] Rom. 5, 7. 8, &c.

Chap. 8.

How to trie a true freend; also, how to resist the enimie.

LORD.

MY sonne, as yet thou art not a stoute, and prudent louer.

SERVANT. Why Lord?

LORD. Forasmuch as a litle assault makes thee to leaue off [a], and ouer greedilie thou seekest consolation.

[a] 1. Iohn. 4, verse. 18.

lation.

A valiant louer endureth tentations, and giueth no eare to the subtile persuasions of the enimie: and therfore he so liketh prosperitie, & with aduersitie he wil not be trobled [b].

[b] Psal. 16, 8. Actes. 2, 44. 1. Pet. 5, 10.

A wise louer respecteth not so much the gift of the louer, as the loue of the giuer; he looketh more on the minde, than on the thing; and waieth no gifts in respect of his freend.

The noble louer resteth not in the gift, but in me aboue al gifts.

Neither must thou by and by be out of hart, though sometime thou thinke not so reuerendlie, as thou wouldest, either of me, or my seruants.

That good and sweete affection wherewith thou art delighted now and then, is an affection of present fauor, and a certaine fore-taste of the celestial contrie, on which fore-taste thou must not too much depend, because it altereth manie-times. But to striue against the wicked motions of the minde, and to despise the intice-

[c] 1. Pet. 5, 8. 9.

ments of Satan [c], is doubtles a valiant exploit, highlie pleasing God.

So that no cause is there why these absurd

abſurd imaginations, which are wont to ariſe of euerie trifling occaſion, ſhould ſo torment thee: perſeuere conſtantlie in thy purpoſe [d], & ſerue God with an vpright affection. [d] Pſal. 25, 2. Pſal. 27, 14.

Neither is it an illuſion, that thou ſodeinlie ſometimes art rauiſhed vp on hie, and by and by caſt downe vnto the old vanities of the minde [e]: which, foraſmuch as thou ſuſſereſt them rather againſt thy wil [f], than willinglie, as long as they diſpleaſe thee, & thou ſtruggleſt againſt them, they are rather profitable than hurtful. [e] 2. Cor. 12, verſe. 7. [f] Roman. 7, verſ 17, &c.

Know this for a certaintie, the drift of the olde enimie is to hinder thy ſtudie of godlines, and to withdrawe thee from al exerciſe of religion [g], that is to ſaie, from the godlie remembrance of the paines of Chriſt, from the care of thy ſaluation, and from thy purpoſe to go forwarde in wel doing [h]. [g] 1 Pet. 5, 8. [h] Matth. 13, verſe. 25. 39.

Manie wicked cogitations doth the enimie bring into thy minde [i], to make thee to loath & abhor praier, and the reading of ỹ holie Scripture. He cannot abide an hũble confeſſion of ſins, & if he could, he would withdraw thee alſo from the cõmunion. [i] Matth. 13, verſe. 25. 26.

4. But

But beleeue him not, though manietimes he laie ſnares to entrap thee, care not for him. Turne them vpon his owne pate, when he prouoketh thee to wickednes, and ſaie vnto him [k]: Auoide Satan, thou vncleane Spirite, bluſhe thou curſed wretch, thou whiche putteſt theſe things into my head, auoide I ſaie; thou wouldeſt carrie me awaie frō my God, but thou ſhalt not. For Ieſus wil aſſiſt me, and ſo thou ſhalt but get a ſhameful foile. I had rather die, and ſuffer anie thing, than conſent to thee [l]. Wherefore be quiet, and hold thy peace, for I wil not heare thee though thou trouble me neuer ſo much [m]. The Lorde is my light, and my ſaluation [n], whome ſhal I feare? The Lord is the ſtrength of my life, of whome ſhal I be afraide? Though an hoſte pitched againſt me, mine hart ſhould not be afraide, the Lord protecting and deliuering me.

[k] Mat. 4, 10.
[l] Roman. 8, verſ. 35, &c.
[m] Matt. 16, verſe. 23.
[n] Pſal. 27, 1. 3.

Thou therefore ſtriue couragiouſlie as a good ſoldier [o]: and if at anie time of infirmitie thou fal, take a better hart vnto thee, and doubt not of mine eſpecial fauor [p]: and in anie wiſe beware of pride, and arrogancie, a cauſe why manie are led into error, and

[o] 2. Tim. 2, 3.
[p] Pſal. 91, 2. 3.

and fal into blindnes almoſt incurable manie times [q].

Let the fal of thoſe proude ones, fooliſhlie arrogating too much to themſelues [r], be a continual warning to thee to beware of pride.

[q] Rom.1, 21. 24, &c.
[r] Rom.11, 18 19. 20. 1.Pet.5, 5. Luk.18, 14. Eſai.14, 10. 11, &c. 2.Pet.2, 4.

Chap.9.

Of modeſt concealing the benefites of God.

LORD.

SOnne, it is good & profitable for thee to keepe cloſe the zeale of religion that GOD has giuen thee, not to commend the ſame too inſolentlie with words, or to praiſe it out of meaſure, but rather to deſpiſe thy ſelfe, and, as one vnworthie thoſe ſo excellent gifts, to feare [a].

[a] Ro.11, 20. 1.Cor.4, 6. 7.

Thou muſt not ſtick too much vnto that affection, which maie eaſilie be changed into the contrarie.

Thinke while thou haſt the fauor of God, how miſerable and wretched thou ſhouldeſt be without his fauor [b]: and thinke not that thy comming forward in godlines conſiſteth onelie in hauing the benefit of Gods heauenlie

[b] Rom.3, 24 Rom.5, 1. 2, &c. 1.Co.15, 10 Epheſ.3, 7.

heauenlie comfort, but alſo if thou canſt patientlie, and quietlie endure the want thereof [c], in ſuch ſort that thou faint not in praier, nor omit altogether thine accuſtomed exerciſes, but aſwel as thou canſt, diſcharge that which is in thee to do, and neglect not thy dutie for the vnquietnes of minde which thou feeleſt in thy ſelfe.

[c] Rom. 5, 3. Iames 1, 2. 3. 4.

For manie, when things fal not out euen as they would haue them, are by and by either impatient, or careles [d].

[d] Luk. 8, 13.

It is not alwaies in the power of man to diſpoſe his affairs at his pleaſure [e], but God it is that both giueth and comforteth [f], both when he wil, and what he wil, and whome he wil, and as he wil himſelfe.

[e] Ierem. 10, verſe. 23.
[f] Phil. 2, 13. Rom. 9, 16.

Some through a blinde deuotion haue caſt themſelues awaie, whilſt, endeuoring aboue their ſtrength, they conſider not the corruption of their nature, but folowe the affection of their minde, rather than the iudgment of reaſon: the which, becauſe they tooke in hand more than Gods wil was they ſhould, did quicklie forgoe the fauor of God: & they which made their neſts in heauen, became

poore,

poore, vile, and forsaken [g], that the afflicted and poore might learne not to flie with their owne winges, but with my feathers.

As for such as are but yonglings, and not trained vp in the waie of the Lord, they vnles they harken to the counsel of the wise, may easilie be deceaued, and ouerthrowen [h]: yea if they folowe their owne braine before such as haue experience, they are in the greater danger, because they wil not be withdrawen from their opinion once conceaued [i].

It is seldome seene that selfe-wise men wil yeeld to anie.

And therefore better is it to haue smal wisedome with modestie, than profounde knowledge with a proude minde: yea better is it to haue litle, than hauing much to waxe proude [k].

He dealeth not circumspectlie enough, that giues himselfe wholie vnto pleasure, forgetting his old aduersitie, and the chaste feare of the Lord, the propertie whereof is to be alwaies warie that it leese not benefites receaued [l].

And he is not virtuouslie wise, that in ỹ time of miserie despaireth ouer much, and reposeth lesse confidence, and

[g] Esa. 14, 10 11. 12. 13. 14. 15.
Luke. 1, 51. 52.
[h] Prou. 12, 1. Prou. 13, 1. 14. 18.
[i] Pro 21, 29.
[k] Prou. 11, 2 Prou. 15, 25
[l] Rom. 11, verse. 20. 21.

and trust in mee, than he should. He which in the time of peace is too secure, in the time of warre is out of hart commonlie, and of no courage.

Haddest thou the waie to behaue thy selfe modestlie, and lowlie [m], and to gouerne thy spirites aright, thou couldest not so easilie fal into peril, and blame.

It is a point of wisedome while thou art hot in the spirit, to consider what would fal out, if the light should go awaie [n]: & againe, when that comes to passe, to thinke that it may returne againe, being therefore withdrawen by me that both you thereby maie be the wiser [o], and I the more glorious.

For commonlie thou shalt finde such trial more profitable [p], than if continualie thou enioiedst prosperitie at thine harts desire.

For thou art not virtuous though thou haue heauenlie visions, & consolations [q], learning, and hie degree, vnles withal thou haue true modestie [r], christian charitie [s], and zeale of religion [t], vnles thou vnfeinedlie despise thy selfe, and reioice that others do despise, & contemne, rather than honor and commend thee [u].

[m] Matt. 11, verse. 29.
[n] Iob. 17, 11. 12.
[o] Ps. 119, 71.
[p] Iam. 1, 2. 1. Pet. 1, 6. 7.
[q] 1. Cor. 13 verse. 1, &c.
[r] Matth. 5, verse. 5
[s] 1. Cor. 13, verse. 2, &c.
[t] 1. Cor. 10, verse. 31. Coloss. 3, 17
[u] Mat. 5, 11. 1. Pet. 4, 14.

Thus

Chap.10.

That man must debase himselfe in the sight of God.

SERVANT.

I Dare speake vnto my Lord, though I am but dust and ashes [a]: and if I should make anie better of my selfe, thou standest against me, and my sinnes beare witnes against me [b], which I cannot gainesaie.

[a] Gen.18,27.

[b] Iob.9,20. 30. 31.

But if I make none account of my selfe, but, laieng aside proude imaginations [c], esteeme my selfe for dust, as I am in deede, then wilt thou be fauorable, and thy light shal shine vpon mine hart: then wil it fal out, that if I esteeme neuer so litle of my selfe, euen that litle, I being pressed downe to nothing, wil vanish vtterlie.

[c] Luke.18, verse. 13. Iames 4, 6. 1.Pet.5, 5. Prou.3, 34.

And here thou wilt showe me to my selfe euen what I am, what I haue bin, and whence I came, to wit, nothing from nothing. And being left to my selfe I am nothing but mere infirmitie [d].

[d] Psal.8, 4. Psalm.39,9. Gen.2, 7.

But if thou shine vpon me with thy fauor,

fauor, I am ſtraight waie made ſtrong [c], and filled with newe comfort.

[c] Pſ. 104, 30.

And this is a woonderful ſtrange thing, that ſo ſodeinlie I ſhould be lifted vp, when thou doeſt ſo gratiouſlie embrace me, which of my ſelfe alwaies am carried downeward [f] vnto earthlie things. This is a frute of thy loue, which freelie preuenteth me [g], and ſaueth from ſo manie trobles [h], and preſerueth from greeuous dangers, and deliuereth me, to ſaie the truth, from ſo infinite euils.

[f] Wiſd. 9, 15 Rom. 7, 23. 24.
[g] Pſ. 59, 10.
[h] Pſalm. 89, verſe. 1, &c.
[l] Pſal. 59, 16.

For louing my ſelfe inordinatelie I caſt awaie my ſelfe [i]: but after once I ſought and loued thee ſyncerelie, I both found thee, and my ſelfe [k], and by that loue alſo I brought my ſelfe the more to nothing.

[i] Luk. 15, 13
[k] Luk. 15, 21

For thou, O my ſweete Sauior, thou beſtoweſt moe things vpon me [l], than I can deſerue, and a great deale more than I dare hope for, much leſſe deſire.

[l] Pſalm. 89, verſe. 1, &c.

Wherfore I thanke thee, my God, which, albe I am vnwoorthie the leaſt of al thy bleſſings, yet of thine honor, & infinite goodnes, ceaſſeſt not continualie to loade euen the vngrateful [m], and thine enimies with benefites. O Lord, thou which art our ſaluation [n],

[m] Mat. 5, 45 Luk. 18, 13. 14.

uation [n], our ſtrength, and our ſhield, conuert vs, we beſeech thee, that we maie prooue grateful, humble, and godlie in thy ſight, *Amen.*

[n] Exod. 15, verſe. 2. 2. Sam. 22, 2 Pſal. 18, 2. Eſaie. 12, 2.

Chap. 11.

That al things are to be directed vnto God, as to the principal end.

LORD.

SOnne, if thou deſire to be happie, thou muſt make mee thy cheefeſt and principal ende [a]. Herebie ſhal thy nature be purified [b], which moſt commonlie bendeth vnto it ſelfe, and to things created.

[a] Rom. 11, verſe. 36.

[b] Gen. 6, 5. Gen. 8, 21.

For as ſoone as thou ſeekeſt thy ſelfe in anie thing [c] by and by thou fainteſt, and withereſt in thy ſelfe.

[c] Mat 15, 3. 1. Cor. 3, 18. 19.

And therefore thou muſt refer al things to me alone, which gaue al [d], and ſende al, and therefore vnto me, as to the chiefe ſpring, al things muſt returne [e].

[d] Iam. 1, 17.

[e] Ro. 11, 36.

Out of me the ſmal as wel as the great, the poore as wel as the rich do drawe the water of life [f] as from a liuelie fountaine: and they which frankelie and willinglie ſerue me, they

[f] Pſal. 36, 9. Eſaie. 12, 3. Iohn. 4, 10.

they ſhal receaue one benefite vpon
g Ioh.1, 12. another g. But if anie wil glorie, or
delight in anie priuate thing beſides
h Iere.9,23. me h, he at no time ſhal feele true
24. ioie, and comfort in his mind, but fal
1.Cor.1,31. into ſundrie diſcommodities, and
2.Co.10,17 18. trobles.

Therefore thou muſt aſcribe no goodnes, nor godlines neither to thy
i 1.Cor.3,6. ſelfe, nor to anie mortal man, but al
1.Cor.1, 30. to God i without whoſe bleſſing man
k Iam.1, 17. hath nothing k.
1.Cor.4, 7.

I gaue al, I chalenge al of right,
l Rom.11,36 and I looke to be glorified for al l.

This is the truth, whereby the vaine glorie of man is put to flight.

And who ſo hath the fauor of God,
m Rom.5,5. and true charitie m, he is neither en-
Rom.8, 35. uious, nor faint harted, nor proude n.
n 1.Cor.13, For heauenlie loue ſubdueth al
verſe.4,&c. things, and ſtretcheth foorth al the
o Rom.8,37 powers of the minde o.
1.Cor.13,7

Wherefore if thou beeſt wiſe, thou wilt reioice and truſt in me alone,
p Matth.19, euen as God alone is good p, who
verſe. 17. aboue al and in al is to be
q 1. Tim. 1, praiſed for euer-
verſe. 17. more q, *A-*
1.Tim.6,16 *men.*

That

Chap.12.

That it is a sweete thing to serue God, and to despise the world.

SERVANT.

O Lord, I wil speake againe, I cannot hold my peace, and in the eares of my God, my Lorde, and my King dwelling in the hie heauens, this I saie. O Lord, how great is thy goodnes which thou hast laide vp euen for them which feare thee [a]? Much more then for them which loue thee, yea much more for them which honor thee with al their harts. [a] Psal. 31, 19

Trulie vnspeakeable is the sweetenes of thy contemplatiō, which thou impartest on such as loue thee [b]. [b] Esai. 64, 4. 1. Cor. 2, 9.

And herein cheefelie thou declaredst the force of thy loue, in that, when I was not, thou madest me [c], and after, when I went astraie, thou broughtst me home againe; and commandedst that I should serue [d], and loue thee. [c] Gen. 2, 7. Iob. 10, 8. 9, &c. [d] Ps. 119, 4.

O fountaine of euerlasting loue, what shal I saie of thee? or how can I forget thee: that hast vouchsafed to remem-

remember me? Who beyond al hope haſt bin merciful to me thine owne,
[c] Epheſ. 2, 5. euen when I was dead [c], and caſt awaie: and at ſuch time as I deſerued naught, didſt bind me vnto thee thorough thy fauor and freendſhip.

Now what ſhal I render for this
[f] Pſ. 116, 12. thy bounteouſnes [f]? Surelie I wil ſerue thee. But that is no great thing to ſerue him, whome al creatures of
[g] Matth. 28, verſe. 18. dutie muſt obeie [g]. This rather is wonderful, and ſtrange, that thou
1. Cor. 15, verſe. 27. vouchſafeſt to take and admit ſo vile
Hebr. 2, 8. a wretch, as I am, into thy ſeruice a-
[h] Rom. 11, verſe. 17. mong the number of thy beloued [h].

Lo, whatſocuer I haue to do thee
[i] Matth. 25, verſe. 14. ſeruice withal, it is thine [i]. But what? me thinkes you ſerue me, more than
15 I you? For behold, heauen and earth,
1 Cor. 4, 7.
[k] Pſal. 8, 3. 4, &c. which thou haſt made for the vſe of man [k], are preſent, and continualie
[l] Pſ. Im. 18, verſe. 7, &c. diſcharge the dutie which thou haſt enioined them [l]. Yea the Angels al-
[m] Pſal. 34, 7. Matt. 18, 10. Hebr. 1, 14. ſo thou haſt created, and ordeined for the vſe of man [m]. But of al other
[n] Matth. 20, verſe. 28. things this is moſt wonderful, that
Mark. 10, 45 thou wouldeſt debaſe thy ſelfe ſo
[o] Iohn. 6, 51 much as to ſerue man [n], and haſt promiſed to giue thy ſelfe for him [o].

For theſe thy benefites what ſhal I
[p] Pſ. 116, 12 render vnto thee [p]? Oh that I could

ſerue

ſerue thee al my life long! Yea, wold to God I could ſerue thee euen one daie ſyncerelie! Trulie thou art worthie al ſeruice, al honor, euerlaſting praiſe [q]. Doubtles thou art my Lord, and I am thy poore ſeruant [r], bound to ſerue thee with al my ſtrength [ſ], and to ſing out thy praiſes without ceaſſing [t]. And ſurelie ſo I wil, or would at leaſt-wiſe, but what I cannot, ſupplie thou, O Lorde, of thy goodnes.

q 1. Tim. 1, verſe. 17.
r Luk. 17, 10
ſ Luk. 10, 27 Deut 6, 5.
t Deu. 11, 18 19. 20.

A great honor, a great preferment is it to be thy ſeruant, & to contemne worldlie thinges for thy ſake [u]. For great ſhalbe their reward which voluntarilie ſubmit themſelues to this holie ſeruice [x]; and they ſhal feele the ſweete comfort of the holie Spirite, who through the loue of thee haue deſpiſed the pleaſures of this preſent world [y]. Great freedome of minde ſhal they come vnto, which entering into the narrowe waie [z], haue caſt aſide worldlie cares, and cogitations [a].

u Matth. 10, verſ. 37, &c. Iohn. 12, 25
x Mat. 5, 11. 12. Roman. 8, verſ. 35, &c.
y 2. Cor. 1, 3. 4.
z Mat. 7, 13. 14. Luk. 13, 24.
a Matth. 6, verſ. 25, &c.

O how ſweete, and comfortable is the ſeruice of God, whereby a man is made free, and holie [b]! O the holie ſtate of Gods ſeruants, which maketh men equal to Angels [c], acceptable

b Roman. 8, verſe. 15.
c Heb. 1, 14.

to

to God [d], to the Diuels terrible [e], and honorable among the faithful [f]! O noble seruice, and alwaies to be wished for, whereby both the cheefest felicitie is gotten, and ioie without ende obteined [g]!

d Matth. 5, verse. 3,&c.
e Mat.10,8. Acts.19,15.
f Eccles. 10, verse. 20. 21. 25.
g Ioh.12,25. Iohn.17, 2.

Chap.13.

That the desires of the minde must be examined, and bridled.

LORD.

MY sonne, thou hast yet manie thinges to learne.

SERVANT. What are those, Lord?

LORD. That thou make thy desire obedient to my commandement, and be no more a freend to thy selfe, but desirous to obserue my wil [a].

a Luke.22, verse. 42. Iohn.4, 34. Iohn.5, 30.

Manie times thou art inflamed, and vehementlie driuen on through desires: and when thou art so, consider with thy self; whether thou seeke more my praise, than thy profit [b]. For if thou couet a thing for my sake, thou wilt take in good parte that which I shal sende: but if couetousnes cause ỹ same, then art thou kept backe, and pressed downe [c].

b Luke. 22, verse. 24. Iohn.5, 44. Iohn. 12, 4. 5. 6.
c Luke. 9, vers.23,&c. 59. 61. Luk.18,22. 23.

Wherefore take heede that thou leane

leane not too much to thy conceaued deſire, I not being of counſel [d], leaſt afterward thou buie it ful deerelie; and that at another time diſpleaſe thee, which at the firſt thou didſt like, and long for [e]. For euerie affection that ſeemeth good, muſt not be followed, nor the contrarie ſodeinlie auoided.

[d] Prou. 3, 5. 7.

[e] Luk. 9, 59. 61. Luk. 18, 18.

Sometime it is good to bridle euen good motions, and deſires, leaſt either thou paſſe thy boundes through importunitie of minde; or offend others through thine intemperancie; or thou ſodeinlie fal through the reſiſtance of them.

Otherwhiles it is expedient to vſe violence [f], and to reſiſt the appetite, and not to waie what the fleſh either likes or miſlikes [g], but rather to vſe diligence that it be conſtrained to obeie the ſpirite, and ſo long be kept vnder in bondage, til it be pliant vnto al things; and haue learned to be content with a litle, and ſimple eſtate, and neuer to murmur for anie affliction.

[f] Matth. 11, verſe. 12.

[g] Gal. 5, 16. 17, &c. Rom. 6, 12. Roman. 8, verſ. 12, &c.

Chap.14.

The waie to patience, and to fight against fleshlie desires.

SERVANT.

THen, my Lord and God, as farre as I perceaue, I haue much need of patience [a]. For manie contrarie things happen in this life: in so much that albe I desire quietnes by al meanes, yet is it impossible for me to liue without war, and troble [b].

[a] Luk.21,19

[b] Iob.7, 1. Iohn.16,20. 22.

LORD. Thou saiest true, my sonne. Yet I wil not haue thee to seeke after that peace which is without tentations, and trobles: but then to thinke thou hast founde peace, when thou shalt be tried with manifold miseries and vexations [c].

[c] Iam.1, 2. 3. 1.Pet.1, 6. 7.

Now if thou saie, thou canst not suffer much, tel me, my sonne, how then wilt thou suffer the euerlasting torments of hel fire [d]? Of two euils alwaies the lesser must be chosen. Wherefore to auoide those euerlasting paines, studie to endure the miseries of this present world patientlie for the Lordes sake [e].

[d] Matth.7, verse. 23. Matt.25,41.

[e] Matt.5,10 11. 1.Pet.4, 14.

Thinkest

Thinkest thou that the men of this world feele either none aduersitie, or but litle? If thou doest, thou art in a wrong opinion, for they which liue most delicatelie, liue in miserie [f].

But thou wilt saie: They haue their delights, and they folow their fancies, & therfore be they litle touched with their miseries. Wel, suppose euerie thing fals out according to their wish; how long wil that last [g]? Verelie euen as smoake shal they consume awaie [h], which are welthie in this world [i], so that of ioies passed there shalbe no remembrance [k].

Yea, while they liue too they enioie them not without sorow, troble, and feare. For of what things they take pleasure, of the same they receaue sorow manie-times. And deseruedlie. For they which beyond reason folow vaine delightes, euen reason would that they should not haue them without paine, & grief [l]. And their pleasures too are but verie short, and deceitful, and dishonest, and filthie. But this they perceaue not, they are so drunken and blinde: but like brute beasts, for a litle pleasure in this worlde, they cast their soules into euerlasting paines [m].

Where-

[f] Gen. 3, 10. 11. 17. Iob. 14, verse. 1, &c.

[g] Luke. 12, verse. 20. 45. 46. 1. Thess. 5, 3.

[h] Psa. 37, 20. 2. 9. 13, &c.

[i] Luk. 6, 24. 25. 26.

[k] Psal. 37, 9. 10. 20, &c.

[l] Prou. 14, verse. 13.

[m] Ps 49, 12. 13, &c.

Wherefore, my sonne, folowe not thou thy lustes [n], but renounce thine owne wil [o]. Delite thy selfe in the Lord [p], and he wil giue thee thine hartes desire.

For, know this for a truth, if thou wouldest trulie reioice, and receaue much comfort at mine handes, thou muste vtterlie despise al worldlie things, and contemne those vaine delightes [q]. For therein true felicitie, and ample reward of comfort doth consist. And the more thou withdraweſt thy self from worldlie pleasure, the sweeter consolations shalt thou finde in me [r]. But, as I saide before, thou shalt not attaine therevnto without sorow, and labor [s].

For there is against thee old custome, but that wilbe foiled by a better custome: the flesh, but that wilbe bridled [t] by the heate of the spirit: the old serpent [u] Satan, but he both at thy praier wil flie, and by godlie exercise runne awaie [x].

[n] Eccles. 18, verse. 30. 31.
Galath. 5, vers. 16, &c.
[o] Luke. 9, vers. 23, &c.
[p] Psa. 37, 4.
[q] Iere. 9, 23. 24.
[r] Ps. 94, 19. 2. Cor. 1, 3. 4.
Iames. 1, 2.
[s] Acts. 14, 22
[t] Roman. 8, verse. 1, &c.
Galat. 5, 16. 17.
[u] 2. Cor. 11, verse. 3.
Reu. 12, 9. 12. 17.
[x] 1. Pet. 5, 8. 9.
Mat. 26, 41.

Of

Chap.15.

Of obedience to our betters, after the example of Christ.

LORD.

SOnne, he that withdraweth himselfe from obediēce, driueth himselfe out of Gods fauor [a]: and he that seeketh priuate, forgoeth publike things. [a] Deut.11,1. Deut.21,18 19,&c.

He which gladlie, and voluntarilie [b] obeieth not his better, showeth plainelie therebie, that he hath not yet brought his flesh in subiection, but that it wincheth backward, and murmureth manie-times [c]. [b] Ephes.6,6 Colos.3,22 [c] Tit.3, 1. 3.

Wherefore learne with al speede to submit thy selfe to thy superior [d], if thou desire to tame thy flesh [e]. For the outward enimie is the more easilie ouercome, if the inner man be sure, and strong [f]. [d] 1.Pet.2,13 14. [e] 1.Pet 2,11. [f] Matth. 26, verse. 41. Luk.22, 40. 46.

Thou hast none so il, and troblesome an enimie to thy soule, as thy selfe, if thou be out with the spirit [g]. For thou must vnfeinedlie contemne thy selfe, if thou wilt be master ouer blood, and flesh. But forasmuch as thou louest thy selfe as yet immode- [g] Gal.5,16.

ratelie, thou abhorreſt to commit thy ſelfe wholie to the wil of another [h]. But, O earth & aſhes [i], what great thing doeſt thou, if for the Lordes ſake thou obeie man [k]; when I the Almightie and moſt Hie, who of nothing created al things [l], ſubmitted my ſelf humblie to man for thy ſake, and was moſt vile & contemptible [m], that thou by mine humilitie mightest ouercome that pride of thine [n]? Learne to obeie, O duſt [o]; learne to bring downe thy ſelfe, O earth, & ſlime [p], and to throwe downe thy ſelfe vnder al mens feete. Learne, I ſaie, to breake thy wil, and humblie to ſubmit thy ſelfe to al [q]. Waxe hot againſt thy ſelfe, and ſuffer not pride to haue place within thee: but ſhowe thy ſelfe ſo lowlie, and ſimple, that al maie treade thee vnder feete like myre in the ſtreetes [r].

What haſt thou, O vaine man, to complaine? How canſt thou, O wicked wretch, ſpeake againe to them which diſpraiſe thee, ſeeing ſo oftentimes by offending GOD thou haſt deſerued the paines of hel [f]? But I gratiouſlie haue ſpared thee [t] making no ſmal account of thy ſoule, that thou perceiuing this my loue to thee wardes,

[h] Luke. 9, verſ. 23, &c.
[i] Eccl. 10, 12
[k] 1. Pet. 2, verſe. 13.
[l] Col. 1, 16. Iohn. 1, 1.
[m] 2. 3. Matt. 20, verſe. 28. Philip. 2, 6. 7. 8.
[n] Matth. 11, 29.
[o] Eccleſ. 10, verſe. 12. Gen. 3, 19.
[p] Gen. 2, 7.
[q] Eph 5, 21. 1. Pet. 2, 13,
[r] Eſai. 10, 6.
[f] Matth. 18, verſe. 21. 22, &c.
[t] Rom. 2, 4. 1. Pet. 1, 3. 2. Pet. 3, 9.

wardes, mightest alwaies showe thy selfe thankeful for my benefits [u], and euermore, being giuen to true obedience, and modestie [x], take it patientlie when thou art contemned [y]. [u] Ps.116,12 13. 17. [x] 1.Pet.1,17 [y] 1. Pet. 2, vers.20,&c.

Chap.16.

That we are to consider the secret iudgements of God, least we waxe proude in his gifts.

SERVANT.

O Lorde, when thou thundrest forth thy iudgments against me, thou makest al my mébers to shake, & quake for feare, & terrifiest my mind aboue measure [a]. [a] Iob.4,17. 18. 19. Psalm.6,1. Psal.38, 1. 2,&c.

Astonished I consider that the verie heauens are not cleane in thy sight [b]. And if thou foundedst follie in thine Angels, and therefore diddest not spare them, what shal become of me [c]? If the verie starres did fal from heauen [d], what shal I that am but ashes and dust [e] hope for? They whose works seemed commendable, haue vtterlie bin confounded [f]; and such as were fed with the bread of Angels, I haue seene to be [b] Iob.15,15. [c] Iob.4, 18. 19. [d] Esa.14,12. [e] Eccle.10, verse. 12. [f] Matth. 11, vers.20, &c. Matth. 23, verse.3, &c.

delighted with the huskes that ſwine
g Luk. 15, 16 eate g.

So that there is none holines, if thou, Lord, draw back thine hand, no wiſedome helpeth, if thou gouerne
h 1. Cor. 1, not h; no ſtrength doth good, if thou
verſ. 17, &c. aſſiſt not; no chaſtitie is ſure, if thou defend not; & no cuſtodie can keepe
i Pſal. 127, 1. ſafe, if thou watch not i.

For being forſaken, alas, we drowne,
k Matth. 8, and periſh k; but if thou care for vs
verſe. 25 we liue, and proſper. We are of our
Luke 8, 24. ſelues fraile, but ſtrong through thee; and of our ſelues neither hot nor
l Luk. 17, 5. cold, but zelous through thee l.

Doubtles it is my part to conceaue moſt humblie, & baſelie of my ſelfe:
m Luke. 18, and though I ſeeme to haue ſome
verſ. 11, &c goodnes, yet muſt I not waie the
1. Cor. 4, 7. ſame m. I ſaie, it is my part to ſubmit
n Pſal. 19, 9. my ſelfe to thoſe bottomles iudge-
Pſal. 119, 7. ments of thine n, ſeing I find my ſelfe
30. to be no better than nothing of no-
52. thing.

O waight without meaſure! O ſea
o Pſal. 36, 6. vnpaſſable o, where I find my ſelfe to be nothing but altogether nothing! Where is then the couert of glorie? Where is the vaine concept of glo-
p Pſal. 9, 16. rie? Al vaine glorie is ſwalowed vp
Pſ. 119, 120. in the gulfe of p thy iudgements ouer me.

me. What are al men in thy sight? Euen as claie in respect of the potter [q].

Can he waxe proude with vaine praises, whose minde is trulie obedient to the Lord? No, though al the world should extol him, seeing he is in seruice to the truth; he wil not be moued [r] with their commendations, whose trust is fixed vpon the Lord. For euen they al, who vtter his praises, are nothing, and together with the sound of their words, shal vanish awaie [s]. But the truth of the Lord endureth for euer [t].

[q] Esa. 29, 16.

[r] Iere. 9, 23. 24.

[s] Ps. 89, 48. Psal. 49, 10.
[t] Esai. 40, 8. Psal. 117, 2.

Chap. 17.

What wordes, and manner we should vse in desiring anie thing at the hands of God.

LORD.

SOnne, in thy praiers thou must vse these wordes: Lord, be it euen so, if it please thee [a]; Lord, if it be for the aduancement of thy glorie, let it be done in thy Name; Lord, if thou seest it good, and profitable for me, grant that I maie vse it to thine honor, and praise: but if thou knowest it wilbe

[a] Iam. 4, 15. Actes. 18, 21. 1. Cor. 4, 19, Matth. 6, 10. Matt. 26, 39. 42.

3. hurtful,

hurtful, O Lord, remoue awaie this
[b] Iam. 4, 3. desire fro me [b].

For euerie desire, which seemeth right and good in the iudgement of man, is not of the holie spirit: and it is an hard matter to discerne rightlie whether a good or an euil spirit doth prouoke thee to couet this or that; or whether thine owne spirit moue thee
[c] 1. Cor. 2, verse. 11. therevnto [c]. Manie in the end haue bin deceaued, who seemed to be stirred vp by a good spirit.

And therefore alwaies thou must wish for ỹ which thou wouldest haue in the feare of God, and with humblenes of minde [d]: and commit the
[d] Psal. 19, 7. Psal. 111, 5. Prou. 1, 28. 29. whole matter to the Lord, with a meere check to thy selfe, saieng on this wise:

Lord, what is better for me thou knowest; doo thou whether of both
[e] Matt. 8, 2. Mark. 14, 36 thou wilt thy selfe [e]. Giue me what thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with me as thou thinkest good, and as it shal please thee, and be most for thy glorie. Place me there, where thou wilt thy selfe, and in al things vse me
[f] Psal 31, 5. at thy pleasure. I am in thine hand [f],
[g] Ps. 116, 16. turne me, lose me euerie waie. Be-
Luke. 1, 38. hold, I thy seruant [g] am prepared to

al

al things: becauſe my deſire is to (and would to God I could rightlie, and perfectlie) ſerue thee, not my ſelfe [h]. h Rom.14 8. Phil.1, 20.

Chap.18.

A praier for grace to do the wil of God.

SERVANT.

O Moſt bountiful Sauior, extend thy fauor towards me [a], let it be with me, & labor with me, and continue with me vntil the end [b]. a Pſa.80, 3. b Phil.2,12.

Giue me grace to wiſh, and couet thoſe things [c], as maie be grateful to thee, and acceptable in thy ſight. c Phil.2, 13.

Let thy wil be my wil, and let mine alwaies folow thine, and agree therwith [d]. d Mat.6, 10 Mat.26,39. 42. Mar.14,36

Grant that I maie like and miſlike that which thou doeſt [e], and neuer like or miſlike anie thing, but that which thou doeſt either like or miſlike. e Ioh.4, 34. Iohn.5, 30. Iohn.6, 38.

Aſſiſt me to crucifie my ſelfe to al worldlie things [f]; and for thy ſake to couet in this world to be contemned and vnknowen. f Gal.6,14. Roman. 6, verſe.3, &c. Philip.3, 8.

And aboue al things grant that I

maie reſt, and haue peace in thee: thou art the true peace, thou alone art the quietnes of minde [g]. Without thee al things are harde, and troubleſome [h]. In this peace, that is, in thee alone which art the cheefeſt, & euerlaſting felicitie, I wil ſleepe, and take my reſt [i], *Amen.*

[g] Phil. 4, 7.
[h] Iohn. 14, verſe. 27. Iohn. 16, 33.
[i] Pſalm. 3, 5. Pſalm. 4, 8.

Chap. 19.

That the true comfort is to be ſought for, in God alone.

SERVANT.

WHatſoeuer pleaſure I can wiſh, or imagine, I looke not for it in this life, but in the world to come [a].

[a] Rom. 8, 18 32. 1. Cor. 2, 9. Heb. 13, 14.

If I alone had al the pleaſures that mought be, and enioied al the delights in the world, certaine it is they would not long endure [b].

[b] Ioh. 16, 20 22. 1. Cor. 7, 31. 1. Ioh. 2, 17.

And therefore thou canſt not fullie be delighted, and refreſhed thoroughlie (O my ſoule) but in the Lord [c], who comforteth the abiect [d], and aſſiſteth the meeke [e].

[c] 1. Cor. 1, 31 2. Cor. 1, 3. 4.
[d] 2. Cor 7. 6
[e] Iames. 4, 6

Hope a litle while [f], O my ſoule, hope for the promiſe of GOD, and thou ſhalt attaine to plentie of al good

[f] Pſal. 27, 14.

good things in heauen. But if thou vnmeasurablie desire téporal things, make an account of it, thou shalt forgo eternal [g].

Vse this world [h], but desire heauen [i].

No temporal thing can satisfie thee [k]; for thou art not created to enioie the same.

Haddest thou al creatures in thine owne possession: yet wert thou not blessed. But thy felicitie consisteth in God the creator of al [l]. Which is such, not as is seene and commended of the foolish fauorers of this present world, but as the good, and faithful disciples of Christ hope for, and they somtime foretast who are spiritual & pure in hart [m], whose conuersation is in heauen [n]. Vaine, and short is al worldlie consolation: but true and blessed is the spiritual [o] which the truth doth minister.

The godlie man carrieth alwaies about his comforter, euen Iesus [p], whome on this wise he speaketh vnto:

O Lord Iesu, be with me in al places, and at al times. Let this be my comfort, to lack al worldlie comfort willinglie [q]: Or if at anie time I lack thy consolation, let thy wil, and due trial

[g] Luke. 16, verse. 25. 1. Ioh. 2, 15. 16. 17.
[h] 1. Cor. 7, verse. 31.
[i] Colos. 3, 1. 2.
[k] Eccle. 1, 8. Eccles. 4, 8.
[l] Psal. 36, 7. 8. 9. Psalm. 42, verse. 1, &c.
[m] Matt. 5, 8. Psalm. 24, 4.
[n] Phil. 3, 20.
[o] Pro. 31, 19.
[p] 2. Cor. 1, 2. 5. Coloss. 1, 2.
[q] Iob. 6, 7.

trial of me [r] be in ſteede of cheefeſt comfort [ſ]. For thou wilt not alwaies chide, neither keepe thine anger for euer [t].

[r] 1.Pet.1,7.
[ſ] Pſal.23,4.
[t] Pſa.103,9.

Chap.20.

That al our cares muſt be caſt vpon God.

LORD.

MY ſonne, let mee deale as I wil w̄ thee [a]. I do know what is for thy profit. Thou conceaueſt as a man [b], and in manie things doeſt ſo thinke, as thy fleſhlie minde doth counſel thee.

[a] Iam.4, 7.
[b] Pſ.94,11. Matt.16,23. 1.Cor.3, 1.

SERVANT. Truth Lord: Thou haſt more care of me, than I can haue of my ſelfe [c]. For he ſtandeth totteringlie, who truſteth not wholie in thee [d].

[c] Pſa.55,22. Eſai.49,14. 15.
[d] 1.Pet.5,7.

O Lord, ſo that my wil maie be right and grounded on thee, deale with me euen as thou wilt [e]. For it cannot be but good whatſoeuer thou ſhalt determine of me.

[e] Luk.1,38

Wherfore whether thou wilt that I be in darknes, I praiſe it [f]; or in the light, I praiſe it; whether in proſperitie, I praiſe it; or in aduerſitie, I praiſe that

[f] Rom.12,12 2.Corint.6, verſe.4,&c.

that also [g].

LORD. Sonne thou must be so minded if thou wilt deale with me: and be as willing to suffer [h], as to reioice; and to be poore, and needie [i], as rich and wealthie.

SERVANT. Lord, I wil gladlie suffer for thy sake whatsoeuer thou shalt send: yea I wil take in good part at thine hands euil as wel as good, sower as sweete, sorow as ioie [k], and for al things yeeld thanks [l].

Defend me, O Lord, from sinne, & I wil feare neither death, nor ỹ Diuel: & so thou forsake me not vtterlie, neither blot me out of the booke of life, no miserie shal dismaie me [m].

g Psal. 34, 1.

h Iames. 1, 2. Iohn. 15, 19.

i Iohn. 16, 2. Matth. 19, verse. 27. Luke. 9, 23.

k Phil. 4, 4. 5. Coloss. 1, 11. 12.

l 1. Thess. 5, verse. 18.

m Psalm. 91, verse. 5, &c.

Chap. 21.

That the troubles of this life are patientlie to be suffered after the example of our Sauior Christ.

LORD.

MY sonne, for thy saltion I came downe frō heauen [a], and tooke thy miseries vpon me not of necessitie [b], but voluntarilie; to teach thee to be patient,

a Iohn. 3, 13. Iohn. 6, 33. 38, &c. Philip. 2, 7. 8.

b Esai. 53, 5.

tient, & to beare the miseries of this world gladlie, not grudginglie [c].

For from the houre of my birth euen til my death on the crosse, there neuer wanted sorowes which I was to suffer [d]. I bare the want of necessarie things [e]; I harde much muttering against me [f]; I put vp manie tauntes and reproches [g]; for my benefits, I receaued vnkindnes [h]; for my miracles, il words [i]; for my ghostlie counsaile, reprehension [k].

SERVANT. O my Lord, seeing thou in this life hast shewed thy selfe patient (wherein especialie thou fulfilledst the commandement of thine heauenlie father [l]:) good reason is it, that I a miserable, and sinful wretch do showe my selfe patient according to thy wil, and, while thou thinkest meete, beare the burden of mortal life after thine ensample [m].

For although this present life seeme burdensome: yet through thy fauor it is made the lighter, and maie the more easilie be borne of weakelings both by thine example [n], and of thy saincts [o].

Yea much more comfortable is it now, than it was in the old law, when both the waie was harder to finde [p], and

[c] 1. Pet. 2. vers. 21, &c.
[d] Esaie. 53, verse. 2, &c. Luke. 9, 22
[e] Luke. 2, 7. Matth 4, 2. Luke 9, 58.
[f] Ioh. 7, 12.
[g] Matth. 12, verse. 24. Iohn. 8, 48.
[h] Esaie. 5, verse 1, &c. Matth. 21, vers. 33, &c.
[i] Luk. 11, 14. 15.
[k] Iohn. 7, 28. 30.
[l] Ioh. 17, 4. Philip. 2, 8.
[m] 1. Pet. 2, vers. 21, &c.
[n] Matth. 11, verse. 29. 30.
[o] Phil. 4, 13. Hebr. 6, 11. verse. 12. Hebr. 11, 32. 33, &c.
[p] 2 Cor. 3, vers. 13, &c.

and fewe had a desire to seeke the celestial kingdome [q].

Then how much am I bound to thee, which hast vouchsafed to showe both to me, & to al beleeuers a right and readie waie vnto thine euerlasting kingdome [r]! For thy waie, is our waie: and by holie patience we striue to come vnto thee, our crowne: whome, vnles thou haddest gone afore [s], and schooled vs [t], who would care to folow? How manie would abide not onelie behind, but a great waie of also, if they had not these thy noble examples before their eies?

And, hearing such commandements and signes, and yet are lukewarme, what would we do, if we had not such a light giuen vs to folowe thee?

[q] Ro. 9, 29. 1. Cor. 10, 6,

[r] Ioh. 14, 6.

[s] Iohn. 14, 2. 19. Iohn. 15, 18.

[t] Ioh. 16, 32 33.

Chap. 22.

Of long-suffering; and who is patient in deede.

LORD.

WHat is that thou saiest, my sonne? cesse to complaine. Behold how both I [a], and other saincts [b] haue suffered; thou

[a] Heb. 12, 2.

[b] Hebr. 11, vers. 32, &c. Hebr. 6, 11. 12.

thou haſt not as yet reſiſted vnto
[c] Heb. 12, 4. bloud [c]. Litle is it which thou ſuffe-
reſt being cõpared with them, who
[d] Heb. 11, 34 haue ſuffered ſo much, ſo mightilie
35. bin tempted, ſo grieuouſlie afflicted,
36. ſo manie waies tried, and exerciſed [d].
37. And therefore cal ſuch into minde
as haue endured moe troubles: ſo
ſhalt thou more eaſilie beare thine
owne. And if thine ſeeme not light,
looke whether impatiencie doo not
[e] 2. Cor. 6, 4 cauſe thee to thinke ſo. But, be they
Iames. 1, 2. ſmal, be they great, endeuor thou to
3. beare them patientlie [e].

For the more patience thou ſhow-
eſt; the more wiſelie thou doeſt; the
more fauor thou ſhalt get; the more
eaſilie thou ſhalt beare aduerſitie,
[f] Rom. 5, 3. being both in mind, and cuſtome not
4. ſlothfullie prepared herevnto [f].

And ſaie not, I neither can, nor
maie ſuffer this at his handes; for he
hath iniuried me greatlie, and accu-
ſed me of thoſe things, which I neuer
thought of; if another had dealt ſo
with me, I could yet haue put vp ſuch
things, as I ſee might reaſonablie be
put vp. I ſaie, vſe not theſe ſpeeches,
for they are fooliſh cogitations, ſuch
as neither waigh the woorthines of
patience, nor the reward due for the
ſame [g],

ſame [g], but reſpect perſons rather, and iniuries receiued [h].

He is not truelie patient that wil beare but with whome he liſt, and what he liſt. But he is patient in deede, that waieth not who moleſteth him, whether his better, or his equal, or his inferior; whether he be good and godlie, or wicked and vngratious: and howſoeuer he be iniuried, and when ſoeuer, he taketh it in good part, as ſent from God, and puts it in his winnings. For the ſmaleſt thing that is, being ſuffered for Gods ſake, ſhal haue a great reward [i].

Wherefore be thou girded [k] vnto the battel, if thou wilt haue the victorie. Vnles thou ſtriue thou ſhalt neuer obteine the crowne of patience [l]. So that, if thou wilt not ſuffer, thou refuſeſt to be crowned: but if thou deſire to be crowned, ſtriue manfullie, and ſuffer patientlie the brunt of the battel [m]. For neither quietnes without labor, nor victorie without fighting is obteined [n].

SERVANT. O my Lord, grant that through thine aſſiſtance I maie do that, which of my ſelfe me thinks I cannot do [o]. Thou knoweſt that otherwiſe I can but ſuffer litle, & euen by

[g] Iam. 1, 12.
[h] Mat. 5, 43. 44, &c.
[i] Matt. 5, 11. 12. Rom. 8, 18. Phil. 1, 12. 13, &c.
[k] Eph. 6, 14
[l] 2. Tim. 2, 5.
[m] Pſ. 27, 14. Pſal. 31, 24.
[n] 2. Tim. 2, 5
[o] 2. Cor. 3, 5

by a ſmal puffe of aduerſitie, am eaſilie ouerthrowen.

[p] Pſal. 119, verſe. 67. 71. Roman. 5, verſe. 3, &c. Iames. 1, 2. 3. Grant that al trobles for thy name ſake maie be welcome to mee, and wiſhed for: for to ſuffer, and to be afflicted for thee, is verie good for my ſoules health [p], *Amen.*

Chap. 23.

A confeſſion of mans weakenes, and miſerie.

SERVANT.

[a] Pſal 32, 5. I Wil confeſſe my ſinnes, and wickednes vnto thee, O Lord, [a].

Oftentimes a ſmal thing brings me down, and trobles me. Sometime I determine to plaie the ſtoute champion; and by and by with a light tentation I am ouerthrowen. Now and then of a ſmal thing ariſeth a greeuous tentation; and when I thinke I am ſafe, vnawares manie-times I receaue the foile.

Wherefore, Lord, behold mine humilitie, and frailtie which is wel knowen to thee. Haue mercie on me, and deliuer me out of this myre [b].

[b] Pſal 69, 1. 2

This doth vexe me at the verie hart,

hart, and confoundes me in thy presence, when I see how fraile I am, and weake to resist affections: which albe they drawe me not altogether to assent [c], yet they disquiet me greatlie by their sore assaults, and make me wearie of my life, they fight so within me.

[c] Rom. 7, 15 16. 17. 24.

And hereby more euidentlie I perceaue mine owne infirmitie, in that I see wicked cogitations do more easilie inuade, than forsake me.

Oh that thou most mightie God of Israel, & louer of godlie soules [d], oh that thou wouldest behold my paine and griefe [e], and prosper mine endeuors!

[d] Heb. 4, 15

[e] Psal. 25, 16

Strengthen me with courage from thine holie heauens, that the old man, euen the miserable flesh, not plainelie as yet made subiect to the spirit [f], get not the vpper hande [g], whome, as long as we liue in this wretched world, we must resist [h]. I cal it wretched, because therein al things are ful of snares, and enimies [i]. For tentations come vpon tentations: yea, while one conflict is a making, others come on the necke of them vnlooked for [k].

[f] Rom. 8, 5.

[g] Rom. 6, 12.

[h] Gal. 5, 16. 17.

[i] Iob. 14, 1. 22. 1. Per. 5, 8.

[k] Iob. 7, 13. 14.

So then can this life be loued, which hath

hath so much gal therein, and is open
l Iob. 5, 7. to so manie troubles, and miseries l? Or
can it be called a life, which causeth
m Iob. 10, 17 so manie deaths, and plagues m? And
n Mat. 7, 13. yet, notwithstanding al this, it is lo-
Luke. 13, 23 ued, and manie seeke for pleasure in
24. the same n.

o 1. Iohn. 2, The world is manie-times dispraised, because it is deceitful, & vaine o:
verse. 17. and yet it is hardlie forsaken, the de-
p 1. Iohn. 5, sires of the flesh beare such a swaie p.
verse. 19. For in verie deede some things prouoke to loue, other to abhorre the same. To loue it, the lust of the flesh,
q 1. Iohn. 2, & of the eies, with the pride of life q
verse. 16. wil allure to abhorre it, the paines,
r Ioh. 16, 20 and euerlasting miseries to come r,
Luk 16, 25. maie cause.

But, alas, vile pleasure subdueth the minde addicted to the world: so that to feede the senses it thinketh it
s Psal. 34, 8. a pastime, hauing neither seene, nor
t 1. Cor. 2, 9. tasted the sweetenes of the Lord s,
10. nor the inner comfort of virtue t.
14.

But they, which vtterlie contemne the worlde, and studie vnder holie discipline to liue vnto GOD, they both know the heauenlie comfort, promised to such as forsake themu Luk. 9, 23. selues u, and also perceaue how la-
Iohn. 16, 33. mentablie the worlde doth er, and

lies

lies in wickednes [x].

[x] 1.Iohn 5, verse. 19.

Chap.24.

That we muſt repoſe no confidence in anie creature, but in God alone.

SERVANT.

O My ſoule [a], truſt in the Lord in al things, and aboue al things: for he is the euerlaſting reſt of ỹ godlie [b].

[a] Pſa.116,7.

[b] Pſ.132,14

Giue me grace, O ſweete Ieſu, O my GOD, to reſt in thee aboue al things in the world; aboue al helth, and beautie; aboue al honor, and glorie; aboue al power and dignitie; aboue al knowledge and dexteritie of wit; aboue al cunning and riches; aboue al mirth and ioiefulnes; aboue al praiſe, al fame, al ſweetenes, al pleaſure; aboue al hope, al promiſe, and al merite; aboue al deſire, al gifts, al rewards which thou canſt giue, & powre out; aboue al ioie, & iolitie which the mind can feele, and conceaue; finalie, aboue al Angels, and Archangels, aboue al the hoſt of heauen, aboue al things viſible and inuiſible, aboue al things, which thou

thou art not [c], O my God.

[c] Matth. 10, verse. 37. 38. 39. Mat. 19, 27. 28. 29

For thou, my God, thou art best of al; thou alone art almightie; thou alone art plentiful; thou art most sweete, and thou art most comfortable; thou art most faire, most louelie, most noble, and most glorious [d].

Rom. 8, 35. 38. 39. 1. Ioh. 2, 15. [d] Psalm. 36, verse. 5, &c. Psalm. 42, 1.

In thee are, haue bin, and wil be euermore al good, and perfect things: and therefore both little is it, and lesse than thy selfe whatsoeuer thou giuest me besides thy selfe, or openest and promisest of thy selfe not seene, neither perfectlie attained.

For my minde wil neuer be at quiet, nor content with that is present, vntil, hauing passed ouer al gifts and worldlie things, it rest in thee [e].

[e] Psa. 116, 7.

O Christ, my sweete spouse and sauiour, O most faithful louer, Lord of the whole world [f], O that I had y wings of true libertie: that I might flie vnto thee, and rest in thee [g]!

[f] 1. Tim. 6, verse. 15. Reuel. 1, 5. [g] Psal. 55, 6

O when shal I be mine owne man, and behold howe sweete thou art, my Lord, my God [h]! When shal I winde my selfe wholie into thee in such sort, that for the entire good wil I beare thee, I maie not knowe my

[h] Psal 34, 8.

my selfe, but thee alone after an incredible manner, knowne but vnto fewe[i]! i Psa.17,15.

Nowe oftentimes I sigh[k], and beare my wretchednes with griefe, because much euils rush vpon me in this vaile of miseries, the which manie-times trouble me, & grieue me, and ouershadowe me, and hinder me, yea they distract, and withdraw, and so intangle me, that I can haue no free accesse vnto thee, nor enioie thy louing embracements in the presence of thy blessed Saints[l]. k Ro.7, 24. l 1.Cor 13, verse. 12.

O my God, let my so manifolde sighes, and sorowes of mind, which I feele in this world, mooue thee.

O Iesus the brightnes of eternal glorie, and comfort of the wandring soule, my mouth is with thee that cannot speake, and in silence[m] do I speake to thee. m Esa.30, 15

How long wil my Lord defer his comming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer me from al troble[n]! n Psal.40,7.

Come, Lord Iesus, come[o]. For lacking thee I am no daie, no houre in quiet: because thou art my ioie, without whom my table is emptie. o Reuel.22, verse. 20. 17. Psal.130, 5. 6. 7.

I.

I am a caytiue, and I knowe not how, kept in prison, and kept downe
P Ro. 7, 23. with fetters P, and so shal be til thou
24. comfort me with the light of thy presence, set me at libertie, & shewe
Q Rom. 8, 2. me a friendlie countenance Q.

Let others seeke in steede of thee what they wil: nothing neither
R Psal. 3, 3. doth, nor shal please me, but thou,
Psal. 16, 2. my God, my hope, and eternal sal-
2. Sam. 22, 2 uation R.

S Luk. 11, 9. I wil neuer be silent, I wil neuer
10. cesse to praie S, vntil ỹ put awaie al
Luke 18, 1. displeasure, & speake to me againe.
7. LORD. Lo, because thou calleſt for me, I am come: thy teares, thy groning, thine humilitie, and hartie sorow haue mooued me so to do.

SERVANT. O my Lord, through the desire I haue to enioie thee, I,
T Phil. 3, 7. who am redie to renounce al things
8. for thy sake T, haue called thee. But
U Luke. 10, thou first didest stir me vp to seeke
verse. 22. thee U. For which thing, O Lord, I yeeld thee humble thankes, who of thy great goodnes hast bestowed so singular a benefit vpon me.

Now what remaineth, but that I
X Psal. 78, 8. humblie submit my selfe to thee X,
Psal 119, 5. being alwaies mindful of my sinnes,
Y Ps. 119, 19 and vilenes Y?

For

For among al things either in heauen or earth none is like to thee [z]. Thy works are exceedingly good [a], O Lord, thy iugdements are true, and al things are guided by thy prouidence [b].

Wherefore praised, and magnified be thou, O wisedome of the Father [c]; and thou my soule [d], and mouth, with al creatures of the worlde [e], extol and glorifie him for euer.

[z] Pſ. 35, 10. Pſal. 71, 19. Pſal. 89, 18. Pſal. 86, 8.
[a] Gen. 1, 31.
[b] Pſal. 19, 1. 2. Matth. 6, verſ. 26, &c.
[c] 1. Cor. 1, verſe. 24. Coloſſ. 2, 3.
[d] Pſ. 146, 1. 2.
[e] Pſ. 150, 6. Pſalm. 148, verſe. 1, &c.

Chap. 25.

Of the continual calling into minde the infinit blessings, and benefits of God.

SERVANT.

O Lord, open thou the eies of my vnderstanding [a], and teach me to liue according to the rules of thy Lawe.

[a] Pſ. 119, 18. 17.

Grant that I may knowe thy wil, and with great reuerence, and painfulnes, cal thy manifolde benefites conferred both vpon me, and al men into minde, that so I maie ren-

der

der due praiſe vnto thee for the
[b] Pſal. 26, 7. ſame [b].

Albeit, to ſaie the truth, I cannot ſufficientlie commend thee for the
[c] Eccl. 18, 4. leaſt of all thy benefites [c]; yea ſo vnable am I to extol thee dulie for
[d] Pſal. 40, 5. them [d], that when I conſider thy liberalitie, I am vtterlie diſmaied at the greatnes thereof.

For whatſoeuer we haue, belonging either to the bodie, or to the ſoule, outwardlie or inwardlie, naturallie or otherwiſe, they are thy
[e] Pſalm. 33, verſe. 6, &c. benefits, and cõmend thy bounteouſnes, and liberalitie [e], of whom
1. Corin. 12, verſe. 8, &c. we haue receiued al good things
[f] Iam. 1, 17. [f].

And although ſome haue moe than others, yet al is thine [g], and
[g] Matth. 25, verſ. 14, &c. without thee euen the leaſt thing
[h] Ioh. 3, 27. cannot be attained [h].

Now if anie haue receiued greater gifts, he cannot brag of his owne merit, nor extol himſelfe aboue o-
[i] 1. Cor. 4, 6. 7. thers, nor deſpiſe his inferior [i]. For by ſo much is a man greater, and
[k] Mat. 11, 29 better, by howe much he aſcribeth leſſe to himſelfe [k], and is the modeſter in yeelding thanks. And ẏ more
[l] Mat. 23, 11 12. vile and vnwoorthie a man iudgeth
Luk. 18, 13. 14. himſelfe, the more capable is he of greater things [l].

Againe

Againe he that hath fewer gifts, ought not to take it heauilie, nor to enuie his better [m]; but rather to cast his eies vpon heauen, and highlie to commend thy goodnes, who giuest thy gifts so abundantly, & so franklie without respect of persons [n].

[m] Iam. 4, 2.

[n] Matt. 5, 45 Luke. 6, 35.

From thee we haue al [o], and therfore in al things thou art to be glorified. What is meete for euerie man thou knowest; & why this man hath litle, and he much, it is not for vs, but for thee to iudge, who knowest what is necessarie for euerie man.

[o] 1. Cor. 4, 6, &c. Iames. 1, 17.

Therefore, my Lorde and God, I count it for a great benefite, to haue but fewe things which seeme glorious, and praise-woorthie in the opinion of man. And thus I thinke, that basenes, & pouertie should be so far from disquieting the minde, & bringing downe a man, that they ought to be occasions of great comfort, and reioicing, inasmuch as thou, God, doest choose the poore, humble, and despised in this world into the number of thy saincts, and seruants [p].

[p] Psa. 113, 7. 8. Matth. 5, 3. 1. Cor. 1, 26. 27. 28.

As witnes thine Apostles, whome thou madest princes through al the earth [q]: who behaued themselues so modestlie, and showed foorth so litle

[q] Ps. 45, 16.

 malice,

malice, and deceipt, that not onelie they abſteined from complaining, but alſo reioiced to ſuffer rebuke for thy Name [r]: yea thoſe things which we naturalie abhor, they did greedilie embrace [ſ].

So that nothing ſhould ſo comfort, & reioice the hart of him which loueth thee, and confeſſeth thy goodnes, as the knowledge of thine heauenlie wil [t], wherewith he ought ſo to content himſelfe, that he deſire as greatlie to be of ſmal, as another doth to be of great accompt; and take as wel in woorth the loweſt place, as the hieſt roome, and to be deſpiſed and contemned; as to be honored, and extolled aboue al [u]. For more ſhould he deſire to haue thy wil done [x], and thine honor aduanced, than anie thing beſides [y]; yea more pleaſure ſhould he take therein thã in any thing els, which either he hath alreadie, or maie haue [z].

[r] Acts. 5, 41.
[ſ] 1. Theſſ. 2, verſe. 15. 2. Co. 11, 23 24, &c.
[t] Iere. 9, 23, 24. 1. Cor. 1, 31.
[u] Matth. 20, verſe. 25. 26. 27. Luk. 22, 25. 26. 27.
[x] Mat. 6, 10. Mat. 26, 39. 42. 44.
[y] 1. Iohn. 2, verſe. 15. 16. 17.
[z] Rom. 8, 35 36, &c.

Of

Chap. 26.

Of the things, in number foure, which procure quietnes.

LORD.

Wil now teach thee my sonne, the readie waie vnto peace, and freedome.

SERVANT. Doo, Lord, as thou saiest: for that is it which I desire.

LORD. My sonne, doo the wil of another, rather than thine own wil [a]: alwaies desire litle before a great deale [b]: alwaies couet the lowest place [c], and submit thy selfe to al [d]: alwaies praie & wish that thou maist thoroughlie do the wil of God [e]; and doubtles thou shalt enter into the boundes of peace, and quietnes.

SERVANT. This thy short speech, Lord, conteineth much perfection: and though it be briefe for wordes, yet is it pithie for sense, and most effectual. And, did I faithfulie obeie the same, sure I am, affections would not beare such a swaie within me, as they do [f]: and, I neuer am greeued, and out of quiet, but when I swarue from

[a] Ioh. 4, 34. Iohn. 5, 30. Iohn. 6, 38.
[b] Actes. 20, verse. 33. 34. 35.
[c] Luk. 14, 8. 9. 10. Prou. 25, 7.
[d] Eph. 5, 21.
[e] Mat. 6, 10.
[f] Roman. 7, vers. 15, &c. Galat. 5, 17.

from this thy doctrine.

But thou, Lord, which art almightie, and alwaies doest desire the welfare, of man [g], extend thy fauor towardes me, that both I maie do thy wil, and attaine saluation, *Amen.*

[g] Ezech. 18, verse. 32.

Chap. 27.

A praier against euil thoughtes, or cogitations.

SERVANT.

O Lord, my God forsake me not [a]; O my God, assist me. For euil cogitations, and feares be in my minde, which disquiet me; insomuch that I see not how to auoide, and breake them off without great hurt to my selfe.

[a] Psal. 22, 1.

LORD. I wil go before thee, and suppresse the power of man: and, hauing opened the prison doore [b], reueale my secretes, and mysteries to thee.

[b] Acts. 5, 19. Acts. 12, 10.

SERVANT. Doo so, Lord, and with thy countenance [c] banish al wicked cogitations fro my minde. For this is my onlie hope, and comfort in troble, euen to flie vnto thee [d], to depende

[c] Psal. 67, 1.

[d] Psal. 18, 3. 6.

pende vpon thee, to cal vpon thee zelouſlie, and patientlie to expect thine heauenlie comfort [e]. [e] Pſa. 27, 14.

Chap. 28.

A praier vnto almightie God to naue the eies of our vnder-*ſtanding opened.*

SERVANT.

O Sweete Ieſu, lighten mee with ỹ brightnes of thine eternal light, & driue al darkenes, as it were, from the manſion houſe of my ſoule [a]. [a] Iohn. 1, 9. Iohn. 12, 8.

Suppreſſe thoſe wandring thoughts; and breake in peeces thoſe violent tentations.

Fight thou couragiouſlie for my defence, and vanquiſh euil beaſts, to wit, the inticing deſires of the fleſh, that by thy power I maie get peace, and ſing out thy praiſes in the holie court of my ſoule.

Rebuke the windes [b], and tempeſts, command the ſea to be quiet, bid the North winde not to rage, and there wilbe a great calmnes. Sende thy light, & truth [c], which may lighten the earth: for I am rude earth, [b] Matt. 8, 26 Luke. 8, 24. [c] Pſal. 43, 3.

good for naught, vntil thou inlighten mee.

Powre out thy fauor from aboue, repleniſh my ſoule with thine heauenlie grace; & miniſter the water of godlines, which ỹ vppermoſt part of the earth being watered, maie bring forth good, or the beſt fruite rather.

O Lord, lift vp my minde which is preſſed downe through the waight of ſinnes, and ſtir vp the ſame wholie to the deſire of celeſtial things, that hauing taſted the ſweetenes of ſupernal happines, it maie greatlie grieue me euen to thinke of this world [d]. Take me, or plucke me rather from al momentanie pleaſure of earthly things: for no creature can either quiet, or comfort my minde [e].

[d] Philip.3, 8 Coloſſ.3, 1. 2.
[e] Ioh.16, 33 2.Theſ.2,16 17.

Ioine me to thee by an vndiſſoluble band of goodwil. For thou alone doſt ſuffice thy freend, & without thee al other things are vaine [f], *Amen.*

[f] Coloſſ.3, 2

Chap.29.

That we ought not curiouſlie to enquire how other men do liue.

LORD.

MY ſonne, be not curious, neither haue thou vaine cogitations in thy minde. What

is

is this or that vnto thee? Folow thou me [a]. For thou needest not care what manner of folkes others are, either what they do, or speake [b].

Thou art not appointed to pleade for other men: but thou must answere for thy selfe [c]. Why then medlest thou with that which nothing toucheth thee?

It is I which know al, and see al whatsoeuer is done vnder the coape of heauen [d]: yea I know how it goeth with euerie man, what he thinketh, what he would, & whether his counsel tendes [e].

And therefore commit al things to me: be thou quiet, and let troblesome people alone in their doings. For they shal one daie yeeld an account of al their deedes, & saiengs [f], neither can they mocke mee [g].

Waie thou neither the shadowe of a great name, nor the familiaritie of manie, nor the priuate good-wil of men. For these things do but distract the minde sundrie-waies, and repleniſh it with black cloudes of darkenes.

Wouldest thou diligentlie attend my comming, and open the doore [h] of thy minde to let me in, then would

[a] Ioh. 21, 22
[b] Matt. 7, 1. 2, &c.
[c] Matth. 25, verse. 20. 21, &c. 1. Pet. 4, 4. 5.
Galat 6, 5. Reu. 22, 12.
[d] Mach. 15, verse. 2.
[e] Psal. 7, 9. Hebr. 4, 13. Reue. 2, 23.
[f] Rom. 14, verse. 12.
[g] Gala. 6, 7.
[h] Sal. sog. 5, verse. 2. Reue. 3, 20.

I gladlie speake, and reueale my secrets vnto thee.

Chap. 30.

Wherein the true peace, and profiting of the minde doth consist.

LORD.

MY sonne, thus haue I saide [a], Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

[a] Ioh. 14, 27

Al men desire peace: but al men care not for those thinges which belong vnto the right peace [b].

[b] Luke. 19, verse. 42.

My peace dealeth with such as are modest, and meeke in hart [c]. Thy peace doth consist in long suffring [d], which thou maiest enioie plentifullie, if thou wilt harken to me, and folowe my saiengs [e]. Wherefore in al things consider what thou doest, and what thou speakest; and let this be thy cheefest care, how thou maist please me [f], and besides me take pleasure in nothing [g].

[c] Psal. 119, verse. 130. Mat. 11, 29.
[d] Luke. 21, verse. 19. Rom. 2, 7. 10.
[e] Psa. 119, 1. 2
[f] Colos. 1. 10 Ephes. 5, 10
[g] Ier. 9, 23. 24.

Of other mens saiengs and doings iudge not thou rashlie [h]; neither intrude thy selfe into another mans charge [i]:

[h] Matth. 7, verse. 1, &c.

charge [i]: so shalt thou either litle, or verie seldome be trobled.

For thou canst not be voide of al troble liuing in this world [k]; to feele no vexation either in minde or bodie is peculiar to the saincts in heauen which enioie euerlasting rest [l].

So then thinke not that thou hast found true peace, if thou feele no aduersitie [m]; or that al is wel, if thou haue none enimie; or that thou art in good state, if thou enioie prosperitie [n]: neither deeme that thou art somewhat, or highlie in my fauor, though thou remaineſt where great exercise of religion is, yea or tastest the sweetenes of the same [o]. For by these things a true louer of godlines is not knowen, neither doth the profiting, and perfection of a man consist in these things.

Wherein then? Namelie in submitting thy selfe wholie to the wil of God; and in seeking thy selfe in nothing [p], be it litle or much, neither now, nor hereafter, but alwaies both in wealth & woe keeping one manner countenance with thankesgiuing [q] waieng euerie thing in equal balance.

Finalie, if thou showe thy selfe so vali-

[i] 2. Thess. 3, verse. 11.

[k] Ioh. 16, 33

[l] Ioh. 16, 22 Reue. 12, 4.

[m] 1. Cor. 4, verse. 8, &c.

[n] 1. Thess. 5, verse. 2. 3.

[o] Mar. 14, 17 18. 19. 20.

[p] Rom. 12, verse. 16.

[q] Phil. 4, 11. 12.

valiant, and constant in faith, that when inwarde consolation is with-
r Rom. 5, 3. drawen, thou canst addresse thy selfe
4. to suffer greater things [r], and yet for
5 al that refraine from praising thy self
James. 1, 3. vainelie for thine holines, & zeale [s],
[s] Luk. 18, 11 doubtles thou shalt finde the right,
12 and readie waie vnto peace, yea and
Rom. 11, 18 one daie behold my countenance a-
20. gaine [t] with mirth, and ioie [u].
[t] Psal. 42, 2.
[u] Psa. 91, 14. And if thou once come vnto such
15. a passe, that thou canst fullie, & per-
16. fectlie contemne thy selfe [x], know of
[x] Phil. 4, 11. a truth, that thou shalt enioie as
12. much peace, and quietnes, as possi-
13. blie maie come vnto a mortal man.
Coloss. 3, 5.

Chap. 31.

In praise of a quiet, and free minde; with an humble petition for the attaining of the same.

SERVANT.

DOubtles it is the part of a perfect man, Lorde, neuer to loase the minde from the studie of heauenlie things, but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellencie of a free minde, cleauing to no worldlie thing with an immoderate desire [a]. [a] Philip. 3, 8 Colos. 3, 1. 2. 1. Ioh. 2, 15.

O most gratious, & merciful God, keepe me, I beseech thee, from the cares of this world [b], that I be neuer too much entangled by reason of the manifold things which this bodie needeth; nor taken with the vaine delight of that which hurts the soule; nor finalie broken, and ouerthrowen with sorowes. [b] Mat. 6, 25. 26, &c. 1. Cor. 7, 31.

I saie not from those things, which the vaine world doth greedilie hunt after [c]: but from those miseries, which suppresse the minde of thy seruant by a common, and penal curse of mortalitie, and so withdrawe me, that I cannot enter, when I would, into the freedome of the spirit [d]. [c] 1. Iohn. 2, verse. 16. [d] Rom. 7, 16 17.

O my God, which art sweetnes vnspeakeable, make al fleshlie ioie, which withdraweth me from ỹ loue of eternal things, and enticeth with ỹ beholding of, I cannot tel what present, and pleasant goodnes, make this ioie to be grieuous, and odious vnto mee [e]. [e] Gal. 6, 14. Philip. 3, 7.

Let not flesh & bloud, O my God, let not flesh and bloud ouercome me [f]; let not the world, and the vaine glorie [f] 1. Ioh 2, 15 16.

glorie thereof deceaue me [g]; let not Satan by his ſubtletie ſupplant me [h]. Giue me ſtrength to reſiſt [i], patience to endure [k], conſtancie to perſeuere vnto the end [l].

Grant me for the comforts of this worlde the moſt comfortable ointment [m] of thine holie ſpirite; and for the luſt of the fleſh, poure on me the loue of thy name [n]. The verie meat, and drinke, and apparel with other things neceſſarie for the nuriſhment of the bodie are euen burdenſome to a feruent ſpirit [o]. Giue grace that I maie vſe theſe things moderatelie, and neuer be ſnarled with an ouer great deſire of them [p].

All things are not to be reiected, for then nature would decaie: againe to couet ſuperfluous, and euerie pleſant thing, thy ſacred commandements doo forbid, for ſo the fleſh would inſult ouer the ſpirit [q]. Wherfore betweene theſe things let thine hande direct me, and teach me to do nothing out of meaſure,

Amen.

[g] Ioh. 12, 43
[h] 1. Pet. 5, 8
[i] 1. Pet. 5, 9.
[k] Eph 3, 16. 17.
[l] Rom. 12, 12 Matth. 24, verſe. 13.
[m] Reuel. 2, 7, 2. Cor. 1, verſe. 21.
[n] Iam. 4, 4.
[o] 1. Co. 7, 32 33. 34.
[p] Matt. 6, 25
[q] Rom. 8, 8. Galat. 5, 16. 17.

That

Chap. 32.
That selfe loue is the cause of perdition.

LORD.

MY sonne, thou must buie the whole with the whole, and keepe backe nothing of thy selfe [a]. For know this, selfe-loue doth more hurt thee [b], than anie thing besides: and according to thy loue euerie thing doth more or lesse cleaue vnto thee. So that, if thy loue be pure [c], simple, and godlie, thou shalt be quite from the bondage of things.

Couet not that, which thou maist not haue [d]: and haue not that which maie hinder thee, and depriue thee of the libertie of minde [e].

It is maruelous, that thou doest, not wholie commit thy selfe to me with al that thou hast, or canst desire. Why doest thou vainelie consume thy selfe with sorow? Why doest thou wearie thy selfe with superfluous cares [f]? Shewe thy selfe obedient to my wil, and I wil see that none hurt come to thee [g]. But if, to attaine profit,

[a] Mat. 19, 21 27. 29. Luke. 9, 23. 24.
[b] Matt. 7, 3. 4. 5. Math. 19, 22
[c] Matth. 5, 8 1. Iohn. 2, 17
[d] Exod. 20, verse. 17. Rom. 7, 7.
[e] Gal. 5, 16. 17.
[f] Psal. 42, 5. 11. Psal. 43, 5.
[g] Matth. 6, verse. 33.

profit, and to enioie thy desire, thou applie thy selfe to seeke things, and minde to change thy soile, looke neuer to be at quiet, or free from care. For in euerie thing thou shalt wish some thing, and in no place looke for perfect peace.

Therefore euerie thing doth good, but not euerie thing which we haue gotten, and mightilie heaped together, but contemned, and cut fro the minde by the rootes [h]: which I would not should be vnderstood of monie, and riches onlie, but also of the desire of honor, and vaine-glorie, al which do perish with the world [i].

[h] Phil. 3, 7. 8.

[i] 1. Iohn. 2, verse. 17. 1. Cor. 7, 31.

The place also doth smalie defend, if zeale of the spirit be lacking [k]: neither can that outwarde peace long continue [l], if it be not grounded vpon a staied minde, that is, vnles thou depende vpon mee, though thou change thy soile thou shalt not better thy selfe. For when occasion doth arise, and is receaued, thou shalt finde not onelie those things which thou didst shun, but a great deale moe.

[k] Gal. 5, 22.

[l] Iohn. 14, verse. 27.

Chap. 33.

A praier to obteine the puritie of minde, of heauenlie wisedome.

SERVANT.

STrengthen me, O God, by the grace of thy holie spirit [a]: confirme the inner man, that my minde maie vtterlie be voide of al vaine cares [b] and griefe, and I neuer drawen awaie with the desire of anie thing, be it vile, or pretious, but maie count both my selfe [c], and al other things euen corruptible [d]. Forasmuch as nothing vnder the Sunne continueth euer [e], but they are al vaine, and vexations of the spirit [f]. He who thus thinketh, is most singularlie wise.

O Lord, giue me heauenlie wisedome [g], which maie teach mee to seeke [h], and finde thee aboue al, to sauor of thee [i], and to loue thee [k] aboue al: and to take other things as they are in themselues, according to the order of wisedome [l]. Giue me grace both wiselie to auoide flatterers [m]; and patientlie to beare my foes [n]. For, neither to be moued with euerie

[a] Eph. 3, 16.
[b] 1. Cor. 7, verse. 32.
[c] Luk. 9, 23.
[d] Phil. 3, 8.
[e] Eccl. 1, 3. 4. 1. Ioh. 2, 17.
[f] Eccles. 2, vers. 11, &c.
[g] Eccl. 2, 26 Wisd. 9, 4. Iames. 1, 5.
[h] Mat. 6, 33.
[i] Psal. 34, 8.
[k] Mat. 22, 37 Mark. 12, 29 30. Luk. 10, 27.
[l] 1. Co. 7, 29 30. 31.
[m] Prou. 2, 16 Prou. 5, 3. 4. Prou. 29, 5.
[n] 1. Pe. 2, 21 23. 1. Pet. 3, 8. 9. Prou. 16, 32.

o Prou. 14, verſe. 29. p Eccl. 7, 28 Prouerb. 6, verſ. 20, &c. 24.

euerie blaſt of wordes o, nor to liſten to the flattering Marmaid p, is doubtles a great part of wiſedome, and the readie waie to go forwarde ſalfelie in our iournie begun.

Chap. 34.
Againſt il tongues.

LORD.

MY ſonne, take it not greuouſlie, though ſome conceaue, and ſpeake amiſſe of thee a; but thinke woorſe of thy ſelfe than they do, and beleeue that none is more weake than thy ſelfe b.

a Mat. 5, 11.

b Luke. 18, verſe. 13.

If thou treade the ſecrete path of virtue, thou wilt not greatlie waie flieng wordes c.

c Pſa. 56, 11

It is no ſmal wiſedome in aduerſitie to be ſilent d, to turne vnto me, and not to be diſturbed whatſoeuer men do thinke. Thy peace muſt not depend vpon the ſpeech of men: for thou art one manner of man ſtil, ſpeake they il, or ſpeake they wel of thee: but in me, in me, I ſaie, true glorie, and true peace doth conſiſt e, the which he ſhal mightilie enioie, who neither deſireth to pleaſe men, nor feareth their diſpleaſure f.

d Pſ. 112, 7. Eſai. 30, 15. Luk. 21, 19.

e Ioh. 16, 33

f Matth. 10, verſe. 28.

Of

Of vntemperate loue, and vaine feare, al vnquietnes of mind, and distracting of the senses do arise [g]. [g] Matth. 9, verse. 21. 22.

Chap.35.

How we ought to cal vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name, O Lord, for euermore, whose wil it is, that I should bee tried with this affliction [a]: which of my selfe I cannot escape, but am to flie vnto thee, requiring thine assistance [b], and to turne it to the best. [a] Iam.1, 2. [b] Psal.71, 2. 3.

O Lord, now am I in troble, and my minde is greuously vexed thorough my present miserie.

And therefore, O most deare father, what shal I saie? I am entrapped on euerie side: deliuer me from this houre, wherinto I doubtles came, that thou therby mightest purchase great praise both for bringing me so down, and deliuering me againe [c]. [c] Ps.22, 23. 24.

O Lord, I beseech thee deliuer me from this euil, me poore and needie soule [d], knowing not whether to turne my selfe without thee. [d] Ps.40 17.

In

In like sort, O Lord, giue me patience now [e], help me, O my God, so wil I not feare, be I neuer so greeuously afflicted [f].

[e] Heb.12, 1. Heb.10,36.
[f] Psa.56,11. Actes.5, 41.

And now in these my troubles, what shal I saie? Euen thy wil be done, Lord [g]: I haue deserued this affliction, and punishment [h], and therefore must of necessitie beare it (God grant that patientlie I maie do so) til after these stormes faire weather comes againe.

[g] Matt.6,10
[h] Psal.69,5.

I know right wel, thou cāst by thine almightines either altogether remoeue awaie this tentation, or mitigate the rage thereof, that I faint not vtterly, as often heretofore thou hast done [i] of thy great mercie towardes me, O my God. And the more troubles suppresse me, the more sweetelie shal I be refreshed with the help of thine almightie right hand.

[i] Psal.77, 1. 2. 5. 6, &c.

Chap.36.

Of calling for Gods assistance, and hope to recouer his fauor againe.

LORD.

MY sonne, I am that Lord euen the strengthener of men in the daie of troble [a], vnto whom thou must make recourse

[a] Nahum 1, verse. 7.

as

as often as it goes not wel with thee.

But thou feeleſt not my heauenlie comfort, becauſe thou turneſt not thy ſelfe with ſpeede vnto praier [b].

For, before thou makeſt anie earneſt praier vnto mee, thou ſeekeſt much comfort elſe where, and takeſt pleaſure in outwarde things; which do thee ſmal good, vntil thou perſwade thy ſelfe in deede, that I it is who deliuer ſuch out of troble as put their cõfidence in me [c], and that without me no helpe is auaileable [d], no counſel profitable [e], no phyſick durable [f].

But now hauing taken courage vnto thee after ſtormes, waxe thou ſtrong againe in the light of my mercie. For I am readie ſaith the Lord [g], not onelie to reſtore al things to their integritie, but alſo mightilie to renew them [h].

Is there anie thing too harde for me [i]? Or am I like to them which keepe not promiſe [k]? Where is thy faith? Stand conſtantlie, and perſeuere [l]: ſhowe thy ſelfe a patient and valiant man, & doubt thou not but in due time thou ſhalt finde comfort [m].

Waite [n], waite I ſaie for me, and I wil come and heale thee. It is tentation

[b] Pſ. 50, 15. Pſalm. 86, 1. 2, &c.

[c] Pſa. 33, 18. Pſal. 27, 14. Pſal. 31, 24.
[d] Pſal. 33, 16 17. 18.
[e] Iob. 5, 13. Pſal. 2, 2, 4.
[f] Luk. 8, 43.
[g] Reu. 22, 7.
[h] Reu. 21, 1. 2. Pet. 3, 13.
[i] Iob. 9, 4. 5. 6, &c.
[k] 1. Kings. 8, verſe. 23. Titus. 1, 1. 2.
[l] Mat. 24, 13
[m] Pſ. 27, 14. 1. Cor. 16, verſe. 13.
[n] Pſa. 37, 3. 7. 34.

tion that trobles thee; & vaine feare which terrifies. What good doth care of future chances, but euen bring ſorowe vpon ſorowe [o]? The daie hath enough with his owne griefe [p]. A vaine thing it is, and to no purpoſe, either to be ſad, or to reioice for things to come, which perhaps wil neuer come to paſſe.

But man with ſuch imaginations maie be deceaued; albeit ſo eaſilie to be carried awaie with the tentation of the enimie, is an argument of a faint hart, and litle faith [q]. He waieth not whether he illude, and deceaue a man with true things, or with falſe, whether with the loue of preſent [r], or feare of things to come.

Wherefore neither be thou troubled in minde, nor feare; truſt onelie in me, and repoſe confidence in my mercie [s].

Manie-times thou thinkeſt I am far off, when in deede I am at hand [t]: and when thou ſuppoſeſt that al is gone, manie-times thy gaine comes rouling in [u]. So that al is not loſt, though thou ſuſteine aduerſitie.

According to the ſenſe of preſent miſeries thou muſt not iudge; neither when anie miſchance happeneth,

[o] Mat. 6, 25 26, &c.
Prouer. 10, verſe. 22.
[p] Matt. 6, 34
[q] Matth. 14, verſe. 31. Matth. 16, 8.
[r] Matth. 4, 8. 9. Luke 4, 5. 6. 7.
[s] Pſal. 27, 1. Pſal. 28, 7. Pſal. 34, 22. Pſa. 115, 11.
[t] Pſ. 119, 151 155.
1. Co. 10, 13
[u] Iam. 1, 12

neth, be so moued and dismaied as though no hope of escape were left at al [x].

[x] 1.Cor,10, verse. 13.

Thinke not thou art vtterlie cast off, though for a time either I sende affliction, or denie thy desired comfort; for thereby thou must enter into the kingdome of heauen [y]. And assuredlie it is better both for thee, and al the rest of my seruants, to be stirred vp with aduersitie [z], than to enioie al things at your harts desire.

[y] Actes.14, verse. 22.
[z] Psal.119, verse. 67. 71. Luke.9,23. 1.Pet.1, 6. 7.

For I am so priuie to the secret cogitations of the hart, that I know it is greatlie for thine euerlasting welfare, to be sometime left to thy selfe in troubles, lest perchance being puffed vp with prosperitie, thou thinke thy selfe to be that which thou art not [a].

[a] Deu.32,15

I can take awaie that I gaue [b], and giue it againe, when I thinke it good. If I gaine, it is mine [c]: If I tooke awaie, I tooke not thine, forasmuch as euerie good giuing, and euerie perfect gift is frome [d].

[b] Mat 25,14 15, &c. 28.
[c] 1.Cor.4,7
[d] Iam.1,17.

Wherefore, when I sende thee miserie, and aduersitie, neither do thou fret [e], nor faint [f]: for I, euen I the same can speedilie succor thee, and turne thy sorowe into ioie againe [g].

[e] 1.Pet.4,12
[f] Heb.12, 3. Heb.10, 35. 36.
[g] Deut. 32, verse. 39. 1.Sam.2, 6.

But,

But, in that I deale so with thee I am righteous [h], and much to be commended. And if thou beest wise, and waiest this my doing vprightlie, thou wilt neuer so heauilie mourne for thine aduersitie, but rather be glad [i], and thanke me therefore [k]? yea, thou wilt confesse thy selfe, that herein especialie thou shouldest reioice, in y in punishing I do not spare thee [l].

As the Father hath loued me, so haue I loued you, saide I to my disciples [m], whome I sent not vnto transitorie pleasures [n], but vnto great combates [o]; not vnto honor [p], but vnto infamie [q]; not vnto idlenes [r], but vnto painfulnes [s]; not vnto rest [t]; but to bring foorth much frute with patience. My sonne, forget not these my wordes.

h Psal. 119, verse. 75. Dan. 9, 14. i 1. Thess. 1, 6 Iames. 1, 2. k Eph. 5, 20. l Iob. 6, 7. 10. m Ioh 15, 9. n Ioh. 16, 20 o Mat. 10, 16 17. 18. p Luke. 22, verse. 25. q Mat. 5, 11. 1. Pet. 3, 13. 14. r Matt. 10, 7. 8, &c. s Matt. 9, 37. 38. t Luk. 10, 2.

Chap. 37.

That to finde God, our creator, we should forsake al things.

SERVANT.

OMy Lord, as yet I stand greatlie in neede of thy fauor, that I maie come to that passe, that neither man, nor anie other

other creature [a] maie let me. For as long as anie thing deteines me back, I cannot freelie take my flight to thee [b].

He that saide [c], Oh that I had winges like a dooue, that I might flie awaie and rest, would freelie haue flied.

What is more quiet than the simple eie [d]? or what more at libertie, than he who desireth nothing in the world [e]?

So that man must ouerpasse al creatures, and bring himselfe vnto that forwardnes, that rauished beside himselfe, he confesse that thou the Creator of al things art nothing like vnto thy creatures [f].

Vnles man be free from the loue of euerie creature [g], he cannot quietlie applie himselfe to heauenlie things.

For therefore fewe there be which addict themselues to the studie of celestial things, because fewe can withdrawe themselues wholie from the loue of this world [h].

But to do so we haue neede of the special fauor of God [i], which maie lift vp the minde, and rauish it aboue it selfe.

And

[a] Rom. 8, 35 36, &c.
[b] Luk. 9, 23. 24. 25.
[c] Psal. 55, 6.
[d] Matt. 6, 22
[e] Luk. 9, 23.
[f] Esai. 44, 6. 7. 8. Esaie 55, 8. 9. Reuel. 5, 2. 3. 5.
[g] Luk. 5, 11. Luk. 14, 26. 27.
[h] Matth. 22, verse. 5. Luk. 14, 18.
[i] Ioh. 6, 44. 65.

And vnles man be ſo lifted vp i ſpirit, and, being deliuered from a worldlie things, conioined to God whatſoeuer he either knoweth, o poſſeſſeth is to verie ſmal purpoſe k.

A long while ſhal he be a nouice and grouel on the ground, which maketh account of anie thing, beſides that one eternal, and infinite good thing l. Whatſoeuer is not God is nothing, and to be eſteemed for nothing m.

Doubtles great difference is there betweene the wiſedome of a man inſpired from aboue n, and the knowledge of worldlie wiſe men o: and much more excelent is that doctrine which floweth from heauen p, & the celeſtial fountaine, than that is painfullie fetcht frō the braines of man q.

Manie there be which ſtudie heauenlie things; but which doo thoſe things that belong therevnto r, not manie.

Another great let is, for that men ſtand vpon ſignes, & ſenſible things s, and beſtowe ſmal diligence in the mortifieng of themſelues t.

I maruel what the matter is, or with what ſpirit we are led, or what commeth into our mindes, which are called

k 1. Cor. 13, 1 2. 3.
l Matth. 13, verſe. 44. 45.
m Ro. 8, 33 34, &c. Philip. 3, 8.
n Gal. 1, 11. 12.
o 1 Cor. 1, verſe. 18. 19, &c.
p 2. Tim. 3, verſe. 16. 17.
q Matt. 15, 9. 1. Cor. 1, 20
r Matt. 7, 22 Rom. 2, 21. 22, &c.
Iames. 1, 22 23, &c.
s Galat. 4, 9. 10. Galat. 5, 1. Coloſſ. 2, 20
t Coloſſ. 3, 5 Galat. 6, 14.

called ſpiritual, that with ſuch care and ſtudie we ſeeke after vile and vaniſhing things [u], and ſo ſeldome cal our wits together to thinke vpon the matters of ſaluation [x]! Yea after a litle conſideration we by & by burſt out againe, and waie not our deedes anie more in the balance [y].

Where our affections be [z], wee marke not: & that al which we haue is vnpure [a], we lament not.

For euerie man hath corrupted his waies [b], which was the cauſe of ſo great a floud in the old world [c].

So that the affection within being vnpure, needs muſt the actions proceeding from the affections, which ſhowe the want of ſtrength, be vnpure [d]. For of a pure minde the frute of a good life doth proceede [e].

Inquirie is made, how much a man doth: but how zelouſlie it was done, no conſideration is had.

Whether he be rich, or ſtrong, or faire, or ſtoute; whether he can write wel, or ſing wel, or plough wel, we enquire: but how poore in ſpirit he is [f], how patient and meeke [g], how religious and ſpiritual, manie wil not tel.

Nature beholdeth the outwarde

[u] Matt. 6, 19. Ezech. 34, 2. 1. Per. 5, 2.
[x] Coloſſ. 3, 2
[y] Reu. 3, 17. 18.
[z] Matt. 6, 21
[a] Eſai. 64, 6.
[b] Rom. 3, 10 11. 12. Pſalm. 14, 1. 3.
[c] Matth. 24, verſe. 37. 38. 39. Luk. 17, 26. 27.
[d] Matt. 6, 22 23. Matt. 12, 33 35.
[e] Luk. 6, 45.
[f] Matt. 5, 3.
[g] Matth. 11, verſe. 29.

partes of man [h]; Grace respecteth the inward [i]: that commonlie is deceaued [k], this hath hir trust in God [l], that she maie not er.

[h] Ioh 7, 24. Iohn. 8, 15.
[i] Iames. 2, 5. Iohn 8, 16.
[k] Iam. 2, 6.
[l] Psa. 116, 7. 8. 9.

Chap. 38.

That we must denie our selues, and renounce vtterlie al carnal desires.

LORD.

MY sonne, thou canst not come vnto perfect freedome, vnles thou vtterly denie thy self [a]. As manie as are couetous [b]; as manie as loue themselues [c]; as manie as lust [d]; as are curious [e]; busie-bodies [f]; desirous alwaies of pleasure [g] not of Iesus Christ; attempting that which shal not abide [h], (for whatsoeuer is not of God wil come to naught [i]), are captiues and in bondage vnto Satan [k].

[a] Luk. 9, 23.
[b] 1. Cor. 6, 9. 10. 1. Tim. 6, 8. 9. 10.
[c] Esai. 5, 21.
[d] Iam. 1, 13. 14. 15.
[e] 1. Tim. 1, 4.
[f] 1. Pet. 4, 15.
[g] Luke. 16, verse. 25.
[h] Ps. 2, 1. & c 4
[i] Acts. 5, 38. 39.
[k] Rom. 6, 12. 13. 14.

Take this for al. Forsake al [l], and finde al [m]. Forsake thy desire [n], and finde rest [o]. Meditate hereof continualie, and when thou hast fulfilled al, thou shalt vnderstand.

[l] Luk 9, 23.
[m] Mat. 19, 27. 28. 29
[n] Mat. 8, 34.
[o] Mat. 10, 39

SERVANT. O my Lord, this cannot

not be done in a daie, neither is it a plaie for children: but therein briefflie the whole perfection of a godlie man, is comprehended.

LORD. Sonne, change not thy mind for al that, neither be thou dismaied at the naming of perfection: but so much the more stir vp thy selfe vnto higher things [p], and at the least in desire figh after them.

[p] Phil. 3, 13. 14. 15.

Oh that thou wert come vnto that passe that thou couldest not loue thy selfe, nor disobeie me [q]; then would I like thee wel, then shouldest thou leade thy life in ioie, and quietnes [r]!

[q] Rom. 12, 1 2.

[r] Leu. 26, 3. 4, &c. Deut. 28, 1. 2, &c.

Thou hast as yet manie things to be forsaken, the which vnles thou altogether yeeld vp to me, looke not to attaine the end of thy desire.

I counsel thee to buie of me gold tried by the fire [s], that thou maist be made rich, I meane celestial wisedome which treadeth al abiect, and vile things vnder feete.

[s] Reu. 3, 18.

Cast awaie the wisedome of this world [t], that is, cesse to please, and flatter thy selfe after the facion of the world [u].

[t] 1. Cor. 1, 26
[u] 1. Ioh 2, 15 16.

I tel you, the most vile things, must be bought with pretious things [x], and such as are of greatest accompt

[x] Matth. 13, verse. 44. 45. 49.

among men. For the true wisedome of GOD, which doth not arrogate much to it selfe [y], nor desireth to be greatly accounted of in this world [z], which manie commend in wordes [a], but dissent there from in deedes [b], seemeth but a vile [c], and base thing, and therefore is not thought vpon wel nigh: and yet for al that it is the pretious treasure [d], and the pearle hidden fro manie.

[y] 1.Cor.13, verse. 14.
[z] Mat.11,29
[a] Mat.7, 22. 23.
[b] Mat.23,3.
[c] 1.Co.1,20 21.
[d] Matth.13, verse. 44. 45. 46.

Chap.39.

The mutabilitie of mans hart; and of thinking vpon God in, and afore al things.

LORD.

MY sonne, beleeue not the affection which mooues thee at this time, for speedilie it wil change.

For so long as thou liuest, thou shalt be subiect to mutabilitie euen per-force [a]; and be now merie, now sad; now quiet, now trobled; now zelous, now cold; now earnest, now rechles; now graue, and by and by light of behauior.

[a] Ps.144,4.

Notwithstanding the wise man rightlie

rightlie inſtructed in the ſpirit, ſtandeth faſt vpon theſe mutable things, not regarding what he feeleth in himſelfe, or on what ſide the winde of inſtabilitie doth blowe, but how he maie bring his purpoſe to a right, and bleſſed end [b].

[b] Pſal. 16,8.

For ſo it falleth out, that one, and the ſame man, maie abide vnmooued [c] among ſo manifold euents, if the ſingle eie of his minde be directed continualie vpon me.

[c] Pſ, 112,6. 7. 8.

And the more pure the eie of his minde is [d], the more conſtantlie doth he abide in the middes of ſtormes [e]. But manie haue this ſight of theirs trobled, ſo that eaſilie they looke vpon euerie pleaſure obiected; and hardlie can one be found without al blemiſh of ſelfe-loue [f].

[d] Mat. 6,22. 23.
[e] Acts. 5,41.
[f] 1. Co. 13,4. 2. Cor. 12,14 15.

So came the Iewes vnto Martha, and Marie being at Bethania, not for Ieſus ſake onlie, but that they might ſee Lazarus [g].

[g] Iohn. 12,9

Therefore the eie of the minde muſt be purged [h], that it maie be ſimple, and right, and caſt vpon me altogether, notwithſtanding the manifold diuerſitie of things which come betweene.

[h] Matt 6,22 23.

3. *That*

Chap.40.

That it is a pleasure aboue al pleasures, to loue God aboue al, and in al things.

SERVANT.

BEhold, my God, & al things [a]. What wil I more? what more happie thing can I wish for?

[a] 1.Cor.15, verse. 28.

O sauorie, and sweete worde; but to him which loueth the worde, not the worlde, nor the things in the world [b]!

[b] 1.Ioh.2,15 16. 17.

My God, and al things. To him that vnderstandeth I haue saide sufficient; and to repeate the same oftentimes is a delight to him that loueth [c].

[c] Rom 8,31. 32,&c.

For, if thou be present [d], al things bring ioie; if thou be absent, what can make merie?

[d] Psal.104,29 30.

Thou makest the minde quiet; and thou bringest much peace, and the ioie of hart [e].

[e] Psal 4, 7. Psalm.16, 8. 9.

Through thee we thinke wel of al things [f]; and through thee [g] in al things [h] we praise thee. Without thee nothing can like vs long; and that

[f] Rom.8,35 36,&c. Philip.1,21. Phi.4,11.&c

[g] Phil.2,13

[h] Eph.5,20

that euerie thing maie be grateful & good, thou muſt bleſſe it with thy fauor, and ſeaſon it with the ſauce of thy wiſedome.

What is not ſauorie to him, to whome thou art ſauorie [i]? Againe what can pleaſe him, to whome thou art not pleaſant?

But the wiſe of this world [k], and ſuch as ſauor of the fleſh [l] lack thine heauenlie wiſedome: for in the fleſh is death [m], and much vanitie in the world [n].

But they are wiſe in deede, who followe thee in contemning the world, and in mortifieng the fleſh: becauſe they are tranſlated from vanitie vnto veritie, and from the fleſh to the ſpirit [o]. Theſe reliſh God: and theſe refer al thinges created vnto the laude and praiſe of the Creator [p].

But ods there is, and great ods too betweene the ſauor of the Creator [q], and of the creature [r]; of eternitie, and of time; of light vncreate, and of light inlightened.

O light euerlaſting [s], which paſſeſt al lightes that are made, ſhine thou vpon me; and pierce, purge, comfort, & lighten with thy brightnes euen al the inward partes of my

[i] Pſal. 54, 8.
[k] Rom. 1, 22. 1. Cor. 1, 19. 20, &c.
[l] Rom. 8, 5.
[m] Rom. 8, 6.
[n] 1. Cor. 1, verſe. 20.
[o] Rom 8, 5.
[p] Pſa. 69, 34. Pſal. 149, 1. 2, &c.
[q] Rom. 8, 5. 6.
[r] 1. Ioh. 2, 15 16. 17.
[s] Iohn. 1, 4. 9.

soule: reuiue my spirit with al the powers thereof, that I maie cleaue vnto thee with a song of exceeding ioie.

Oh, when wil that blessed houre come, alwaies to be wished, wherein thou wilt so fil me with thy presence, that thou wilt be al in al to me [t]! vntil when, my ioie doubtles wil not be perfect [u].

As yet the old man [x] to my great griefe [y], not yet wholie crucified [z], nor yet dead [a], is within me. As yet the flesh lusteth against the spirit [b], it fighteth within me [c], and disquiets the kingdome of the soule.

But thou, who rulest the raging of the sea [d], and stillest the waues thereof when they doo arise, scatter the people that delight in warre [e], bring them downe by thy mightie power. Extend thy mightines, and make thy right hand to be knowen.

For in thee, O Lord, is mine whole trust [f], mine onlie refuge is in thee [g].

[t] 1. Cor. 15, verse. 28.
[u] Ioh. 16, 22
[x] Rom. 6, 6.
[y] Phil. 1, 23.
[z] Gal 6, 14.
[a] Coloss. 3, 5
[b] Gal. 5, 17.
[c] Iames. 4, 1.
[d] Psal. 89, 9. Matth. 8, 26 Luke. 8, 24.
[e] Psa. 68, 30
[f] Psal. 31, 1.
[g] Ps 56, 11.

That

Chap.41.

That this life is neuer free from tentations.

LORD.

LOoke not in this worlde to be without trobles my ſonne [a], but while thou liueſt, thou ſhalt ſtand in neede of ſpiritual armor [b]. Thou liueſt among enimies, on the right hand, and on the left thou art aſſaulted [c]. And therefore vnles thou take the ſhield of faith [d], and the ſworde of the ſpirit [e], which is the word of God, thou canſt not long be without ſome grieuous wounde.

Furthermore, vnles thou faſten thy minde vpon me with a pure affection to ſuffer al things for my ſake [f], thou canſt neither ſuſteine the heate of perſecution, nor obteine ȳ crowne of eternal life [g]. Wherefore thou muſt ouerpas al things like a man [h], and ſhowe a courage howſoeuer things fal out. For to him which ouercommeth is Manna giuen [i]: but for him who ſleepeth, is miſerie prepared [k].

Now if thou ſeeke reſt in this life [l], how

[a] Iob.7, 1.
[b] 2.Cor.10, verſe. 4. 5. Epheſ.6,10. 11,&c.
[c] 2.Cor.6,7. Matt.10,16
[d] Eph.6,16.
[e] Eph.6,17.
[f] 2.Cor.6,4. 5,&c. Epheſ 6,10. Iames.1, 2. 3.
[g] 2.Tim.4,7 8. Reuel.2, 7. Reuel.7,13. 14. 15,&c.
[h] Pſa.31,24. 1.Cor.16,13
[i] Reu.2,17.
[k] Matth.25, verſe. 10. 11. 12. 30.
[l] Ioh.16,33.

[m] Heb. 4, 11 how wilt thou enter into eternal
[n] Heb. 10, 36 reſt [m]?
[o] Ioh. 14, 27 Ioh. 16, 33. Then prepare thy ſelfe, not to
[p] 1. Theſſ. 5, verſe. 23. peace, but vnto patience [n]; and ſeeke
2. Theſ. 3, 16 Philip 4, 7. for quietnes not on earth, but in hea-
uen [o], not among men, or in the
world, but in God alone [p].
[q] Rom. 8, 35 36, &c. Thou oughteſt to endure al things
1. Cor. 13, 7. for Gods ſake [q], euen labors, griefe,
[r] 2. Cor. 6, 4 5, &c. tentations, afflictions, troubles, need,
Phil. 4, 11. 12, &c. ſicknes, iniuries, euil reports, repre-
henſions, oppreſſion, infamie, corre-
ction, contempt [r].
[ſ] 2. Tim. 2, 3. 5. For theſe things inuite, as it were,
[t] 2. Tim. 4, 7 8. vnto virtue; theſe trie the yong ſol-
1. Pet. 5, 4. dier of Ieſus Chriſt [ſ]; theſe bring to
[u] Matt. 5, 10 11. the crowne of bliſſe [t]. To ſuch a man
[x] Acts. 5, 41 Heb. 11, 8. 17. I wil giue for his ſmal paines an e-
ternal rewarde; and for temporal
ſhame, glorie without end [u].
[y] 2. Cor. 6, 4 5. Heb. 11, 32. 33, &c. Thinkeſt thou alwaies to haue
[z] Matth. 14, verſe. 10. Actes. 7, 59. 60. proſperitie at thine owne deſire? Looke
Heb. 11, 37. not for it. Mine old ſaintes & ſeruants
[a] Reu. 7, 13. 14. could neuer haue it: but they were faine
[b] Pſ. 56, 11. to ſuffer much trouble [x], manifold ten-
[c] Rom. 8, 18 tations [y], miſerable endes [z], which they
endured patientlie [a], truſting rather vpon
God, than vpon man [b], and counting the
afflictions of this preſent time, not
worthie ỹ glory which was to come [c].

Now

Now wouldest thou haue that out of hand, which so manie with teares, and long trobles could hardlie attaine? Hope therfore in the Lord [d], be strong, & giue not ouer disloialie, but valiantlie imploie both thy bodie and life for the glorie of God [e]. I wil in the end most bountifullie reward thee [f], and in thy trobles assist thee [g].

d Psa.27,14 Psal.31,24. 1.Cor.16,13
e Rom.8,35 36,&c.
f Reuel.2,7 Matth.5,12.
g Ps.50,15. Psalm.91,1. 2,&c.

Chap.42.
Against the vaine iudgement of men.

LORD.

CAst thy burden cōstantlie vpon the Lord [a], my sonne, and feare not the iudgement of man [b], so long as thy conscience doth not cōdemne thee [c].

It is expedient, and a blessed thing to suffer on such wise [d]; neither is it hard for an humble minde [e], & man that trusteth in the Lord, so to do [f].

Manie men saie manie things, and therefore litle regard should be giuen to them: and to please al, it is impossible [g].

And although Paule endeuored to

a Psa.55,22.
b 1.Cor.4,3 4. 5.
c 2.Co.1,12
d Matt.5,10
e Mat.11,29 30.
f 2.Cor.6,4 5,&c. Philip.2,13.
g Matth.6, verse. 24.

to pleaſe al men [h], and made himſelf al things to al men [i]: yet paſſed he litle to be iudged of man [k].

He did as much as laie in him to profit, and ſalue others [l]: but for al that, he could not ſtaie the ſlanderous tongues of the wicked [m] & therfore committed he his whole cauſe vnto the Lord [n], who knew al, and againſt the ſlanderous and backbiting ſpeeches of the vngodlie he defended himſelfe with patience, & long-ſuffering [o].

Notwithſtanding ſometime he anſwered againe [p], leaſt the weakelings through his ſilence ſhould be offended.

Why then feareſt thou the ſentence of a mortal man, who being aliue to daie, maie be dead to morowe [q]?

Feare God, and thou wilt not feare man [r].

What hurt do anie mans wordes, and iniuries to thee? Naie, himſelfe he hurteth rather; and ſhal not eſcape the iudgement of God, whoſoeuer he be [ſ].

Haue thou GOD alwaie before thine eies, & contend not with quareling words. And though now thou be

h 1. Cor. 4, verſe 12. 13, &c.
i 1. Cor. 9, verſe. 22.
k 1. Cor. 4, 3
l 1. Cor. 9, verſe. 22.
m 1. Co. 4, 12 verſe. 13.
n 1. Cor. 4, 5.
o Coloſſ. 1, verſe. 24. 1. Cor. 4, 12. 1. Pet. 2, 20. 21, &c.
p Actes. 25, verſe. 10. 11. Actes. 26, 2. 3. 4, &c. 1. Cor. 9, 1. 2, &c. Philip. 1, 12. 13. 14.
q Sirach. 10, verſe. 11.
r Pſal. 27, 1. Pſal. 56, 4.
ſ Rom 14, verſe. 10. 2. Cor. 5, 10.

be without cauſe defamed [t], take it not grieuouſlie, neither by impatiencie diminiſh thy reward [u], but rather caſt the eies of thy minde vpon me in heauen, who both can deliuer thee from al infamie, and iniurie of men [x], and wil reward euerie one according to his workes [y].

[t] 1. Pet. 2, 19 20.
[u] Matt. 5, 12
[x] Pſal. 50, 15
[y] Rom. 2, 6. Reu. 22, 12.

Chap. 43.

That we muſt wholie reſigne ouer our ſelues vnto God, if we minde to attaine vnto the freedome of mind.

LORD.

MY ſonne, if thou forſake thy ſelfe [a], thou ſhalt finde mee.

See thou chalenge nothing to thy ſelfe, nor haue nothing proper, and alwaies thou wilt gaine [b]. For as ſoone as thou yeeldeſt vp thy ſelfe wholie without reuocation, thou ſhalt be endued with moſte excellent rewardes [c].

[a] Luk. 9, 23
[b] Matth. 19, verſe. 29.
[c] Luke. 18, verſe. 29. 30. Mar. 10, 28. 29. 30.

SERVANT. Lord, how oft ſhal I yeeld vp, and wherein ſhal I forſake my ſelfe?

LORD. Alwaies, & euerie houre; both in ſmal, and great matters. I except

cept nothing: my desire is to haue thee renounce al things [d]. For how canst thou be mine, and I thine, vnles both inwardlie, and outwardlie thou haue left, and lost thine owne wil [e]?

And this the sooner thou doest, the better thou shalt speede: and the more throughlie and syncerelie, the more thou shalt please me, and profit thy selfe [f].

Some there be which giue ouer themselues, but it is with some exception [g]. They do not fullie depende on God, and therefore they studie how to prouide for themselues.

Others at the first renounce themselues wholie: but afterward when tribulation or persecution cõmeth [h] they fal awaie, & so do no good at al.

These men shal neuer aspire either vnto the true libertie of ỹ mind, or to the most comfortable benefit of my familiaritie [i], vnles they wholie renounce [k], and dailie sacrifice themselues [l], without which none either can, or shal enioie the fauor of God.

I haue saide oftentimes, and now I saie againe, Forsake, yeelde vp thy selfe [m], and thou shalt enioie the sounde quietnes of minde [n]. Giue the

[d] Matth. 13, verse. 44. 45. 46.
[e] Matth. 26, verse. 39. 42. Luk. 22, 42. Iohn. 4. 34. Matth. 6, 10.
[f] Matth. 24, verse. 45. 46. 47. Mat. 25 21. 22, &c.
[g] Luk. 9, 59. 60. 61.
[h] Matth. 13, verse. 20. 21.
[i] 2. Cor. 13, verse. 13.
[k] Luk. 9, 23.
[l] Rom. 12, 1.
[m] Matth. 16, verse. 24. Mark. 8, 34. Luke. 9, 23.
[n] Matth. 11, verse. 29. Matth. 16, vers. 24, &c.

the whole for the whole, cal backe nothing, keepe back nothing [o]. Abide vnfainedlie, and faithfullie in me, & thou ſhalt haue me, the freedome of minde, & deliuerance frō darknes [p].

Wherefore let this be thy ſtudie, let this be thy praier, wiſh continualie, that thou maiſt euen nakedlie folowe naked Ieſus [q], and die to thy ſelfe [r], to liue eternalie with me [ſ]. Then ſhal both vaine imaginations [t], and vile affections [u], and ſuperfluous cogitations [x] depart awaie: then both immoderate feare ſhal vade [y], and intemperate loue conſume awaie [z].

[o] Luke 18, verſe. 22. 23, &c.
[p] Matth. 25, verſ. 35, &c.
[q] Luk. 9, 23.
[r] Rom. 6, 6.
[ſ] 2. Tim. 2, verſe. 11. 12.
[t] Pſalm. 1, 1.
[u] Mat. 6, 22. 23.
[x] 1. Co. 7, 31 32.
[y] 1. Ioh. 4, 18
[z] 1. Ioh. 2, 17

Chap. 44.

Of the right vſe of outward things; and that we ſhould flie vnto God when we are afflicted.

LORD.

MY ſonne, thou muſt haue a ſpecial care, that thy minde be ſingle and pure [a] in euerie place, in euerie action, in al thy buſines: alſo, that al things ſerue thee, and not thou them [b]; alſo that thou be not a ſlaue, and bondman to thine owne actions [c]; but a maſter, a ruler, a free-man, an Hebrue tranſla-

[a] Mat. 6, 22. 23.
[b] Matt. 6, 24
[c] Galat. 5, 1.

ted

ted into the lot, and libertie of the
[d] Gal. 4, 3. sonnes of God [d], whose eies are tur-
7 ned from worldlie [e], and cast vpon
9. heauenlie things [f]; who looke vpon
[e] Gal. 5, 13.
[f] Colos. 3, 1. temporal things with the left, but
2. with the right eie vpon eternal; who
[g] 1. Cor. 6, wil not be brought vnder the power
verse. 12. of anie thing [g]; but make al things
1. Ioh. 2, 15. to serue to good purpose, according
[i] 1. Co. 10, 23
[h] Psal. 8, 6 to the order of almightie God the
7. Creator [h], who hath done nothing of
8. al that he did in vaine [i].
[i] Gen. 1, 31. Furthermore if in thy troble thou wilt not stick vnto outward things, nor with a carnal eie behold the things that are seene and heard: but with Moses in al thine affaires enter by and by into the tabernacle of the
[k] Exo. 33, 9. Lord [k], doubtles thou shalt receaue
Nomb. 7, 89 answere sometime, and returne instructed in things both present, and to come.

For it was Moses woont in matters of controuersie, and difficult things to go into the Tabernacle, and to be rid from the wickednes of men he vsed praier [l], and the calling for Gods
[l] Exod. 33, assistance. So oughtest thou to enter
verse. 13. into the priuie closet of thine hart [m],
[m] Matt 6, 6. and there most earnestly to cal vpon God.

For

For we reade [n] that Ioshua, and the rest of the Israëlites were therefore deceaued of the Gibeonites, becausse they counseled not with the mouth of the Lord, but gaue light credit to their faire tale.

[n] Iosh.9,14

Chap.45.

*That man should not be too im-*portunate in his matters.

LORD.

SOnne, cast thy burden vpon mee [a], and in due time I wil grant thy requeſt.

[a] Ps.55,22.

Looke vpon my commandements, and thou shalt finde great profit thereby [b].

[b] Deut.6,3. 4,&c. Deut.12,28 Psal.85,8.

SERVANT. O my Lord, I willinglie refer mine whole cause to thee [c]: for I find that al my cares do naught preuaile.

[c] Matt.6,25 26,&c. 1.Pet.5,7.

Oh that I were not so careful of worldlie things, but could euen out of hand vnfeinedlie obeie thee [d]!

[d] Luk.5,11. 28.

LORD. My sonne, manie-times a man desires a thing, which afterwardes he mislikes when he hath it once. Because the desires of one thing do not long endure but force you

you to couet after ſondrie & diuers.

[e] Luk 9, 23 Luk. 14, 26. 33. [f] Reu. 12, 9. 10, &c. [g] Matth. 13, verſe. 24 25, &c. [h] Luke. 4, 3. 4, &c. 1. Tim. 6, 9. 10. 1. Pet 5, 8. 9. [i] Matth. 26, verſe. 41.

Wherefore it is no ſmal thing for a man euen in ſmaleſt things to forſake himſelfe: and, he that wil go forwarde in deede muſt vtterlie denie himſelfe [e], for he who ſo doth is moſt at libertie, and ſafe.

But the old ſerpent [f], an vtter enimie to good men [g], ceſſeth at no time from tempting [h]; but night and daie laieth ſnares to entrap, and ouerthrow the ſimple.

Wherefore watch and praie [i], that ye enter not into tentation.

Chap. 46.

That man hath nothing which good is of himſelfe; neither that he ſhould glorie of anie thing.

SERVANT.

[a] Pſal. 8, 4.

LOrd, what is man that thou art mindeful of him [a]? and the ſonne of man, that thou viſiteſt him? What hath

[b] Rom. 11, 6 Epheſ. 2, 8. [c] Pſa. 144, 3.

he deſerued [b], that thou ſhouldeſt regard him [c]?

[d] Rom 9, 20

O Lord, I maie not complaine, if thou do reiect me [d]: neither reaſon with thee, if thou denie my requeſts.

But

But thus maie I trulie both thinke with my selfe, and saie, Lord, I am nothing, I haue no goodnes of my self [e]: but naked came I out of my mothers wombe [f], and naked shal I returne thether.

If thou assist me not, and inwardlie instruct me, I faint vtterlie, and become dissolute [g].

But thou, Lord, alwaies art one, and abidest the same for euermore [h]; thou art alwaies good [i], righteous [k], and holie [l]; for thou doest al things wel, righteouslie, purelie, and with wisedome [m].

But I, alas, am more proane to come rather backward than forward; I continue not euermore at one staie [n], because I am subiect to alteration, like the time.

Notwithstanding, if thou reach foorth thine helping hande, I shal speedilie be comforted [o], for thou without mans aide canst assist, and so strengthen me, that my countenance no more shal alter and change diuerslie, and my minde shal be fixed, and waite vpon thee alone [p].

Therefore, did I know, while either I couet the zeale of the spirit, or am driuen by some occasion to seeke thee

[e] 2. Cor. 3, 5
1. Cor, 4, 7.
[f] Iob. 1, 21.
Eccl. 5, 14.
1. Tim. 6, 7.
[g] Ps. 51, 10. 11, &c.
[h] Ps. 102, 12.
Esaie. 44, 6.
[i] Psalm. 5, 4.
[k] Deu. 32, 4.
[l] 1. Pet. 1, 15.
[m] Ps. 104, 1. 2, &c.
[n] Iob. 14, 1. 2.
[o] Psa. 16, 8.
[p] Ps. 104, 27

thee (for there is none that can comfort me), how to contemne the com-
q 1. Ioh. 2, 15 16. fort of this world [q], doubtles I ſhould both hope wel of thy fauor, & looke with ioicfulnes ſometime for the gift
r Ioh. 16, 22. of thy conſolation [r]. Finalie, if it fal out wel with me at anie time, it is
ſ Iam. 1, 17. of thy goodnes [ſ]: I am but vanitie in
t Pſa 39, 11. thy ſight [t], of none account [u], mor-
u Pſ. 144, 3. 4. tal [x], and fraile [y].
x Pſ. 89, 48. Whereof then do I boaſt? Or why
Pſal 49, 10. 11. 12 couet I to be had in admiration? Euen of nothing [z]: but that is vanitie.
y Iob. 14, 22 Doubtles a moſt peſtilent, and
z Ier. 9, 23. vaine thing ambition is; it both draw-
a Iames. 3, 1. Iames 4, 6. Eccl 10, 7. eth man awaie from the true glorie, and ſpoiles him vtterlie of Gods eternal fauor [a].

For while man pleaſeth himſelfe,
b Luk. 18, 9. 14. he diſpleaſeth thee [b]; while he ſeeketh the praiſe of men [c], he leeſeth
c Ioh. 5, 44. Ioh. 12, 43 the true virtues of the minde.

But the true glorie and true reioi-
d Ier. 9, 23. 24 cing is for a man to glorie not of himſelfe, but of thee [d]: and to reioice
2. Co. 10, 17. 18. of thy name, not of his virtue, or anie thing beſides, but onlie for thy ſake.

Wherefore praiſed be thy Name,
e Pſal. 96, 1. 2. 3, &c. not mine; extolled be thy workes, not mine; let thy holie name be ma-
Pſal. 145, 3 gnified [e], let me haue no praiſe at al.

I

I wil euermore glorie in thy praise [f]; of my selfe I wil not, except it be of mine infirmities [g].

Let the Iewes receaue honor one of another [h], I wil seeke that which commeth of God alone.

Al the glorie, the credit, the estimation of this world, if it be compared with that euerlasting glorie of thine [i], what it is but mere vanitie, & fooliſhnes [k]?

Wherefore, O my truth, my mercie, my God [l], O blessed Trinitie, to thee be praise [m], and honor, and glorie, and power for euermore, *Amen.*

[f] Pſ. 106, 47.
[g] 2. Cor. 11, verſe. 30. 2. Cor. 12, 5.
[h] Ioh 5, 44. Iohn. 12, 43
[i] Reu. 21, 23 24. 25. 26.
[k] Eccl. 10, 7. 9. 12, &c.
[l] Pſal. 25, 2.
[m] Reu. 5, 13. Reuel 7, 12. 1. Tim. 1, 17. 2. Tim. 4, 18.

Chap. 47.
That the praise of this world is to be contemned.

LORD.

BE not thou troubled, my sonne, though thou see others extolled, and esteemed, and thy selfe despised, and contemned [a].

Cast the eies of thy minde vpon me, and, I warrant thee, thou wilt brooke thy contempt wel enough [b].

[a] Iam. 2, 3.
[b] Matt. 9, 19.

SERVANT. O Lord, we are blind, and,

and, alas, eaſilie ſeduced with vanitie [c]. If I looke wel into my ſelfe, I am not hurt of anie thing; ſo that I haue no cauſe to complaine of thee at al [d]. But for that I haue both manietimes and grieuouſlie offended thee, al thy creatures doo rightlie arme themſelues againſt me [e].

[c] Gen. 6, 5.
[d] Dan. 9, 14
[e] Gen. 3, 17. 18.

Therefore praiſe, and honor, and glorie belongeth to thee, but to me ſhame, and contempt [f].

[f] Dan. 9, 7. 8.

And except I frame my ſelfe patientlie to beare the contempt and deſpight of al men [g], I ſhal neuer attaine either a quiet mind [h], the light of thy ſpirit, thine euerlaſting ſocietie [i].

[g] Pſ. 123, 2. 1. Pet. 2, 21.
[h] Mat. 11, 29
[i] 2. Tim. 2, 11 12.

Chap. 48.

That we muſt not reſt, or depend vpon man.

LORD.

MY ſonne, if thou for amitie and freendſhip ſake, repoſe anie cõfidence on man, neuer looke to be quiet, and at reſt [a]. But if thou betake thy ſelfe vnto the immortal, and euerlaſting truth [b], at the departure of thy freend, thine hart wil not be trobled.

[a] Ioh. 14, 27 Iohn 16, 33.
[b] Pſal. 118, 8. 9 Pſal 146, 3. 4 Pſa. 117, 2.

On

On me ſhould thy loue be grounded, and for my ſake ought eueric good man to be loued [c], and the more deerelie.

Without me freendſhip cannot laſt: neither is it true, and pure loue, which I cople not together.

So mortified ſhouldeſt thou be from theſe affections, that, as touching thy ſelfe, thou ſhouldeſt ſeeme to be without al comfort [d].

So much the nigher is man to God, as he is farder from the comfort of this world: and ſo much the more highlie doth he aſcend vp to God, as the more deepelie he deſcendeth into, and deſpiſeth himſelf [e].

But he, who arrogates anie good thing to himſelfe, letteth the fauor of God from dwelling within him. For the holie ſpirit doth alwaies ſeeke a meeke, and humble minde [f].

Couldeſt thou once bring thy ſelfe vnto nothing, & renounce the loue of this world [g], ſurelie I would come, and powre vpon thee moſt ſingular benefits. But while thou looketſt vpon creatures, thou loaſeſt the ſight of the Creator [h].

Learne in al things to maiſter thy ſelfe for thy Makers ſake: ſo ſhalt thou

[c] 1.Pet.3,8. 9. 1.Pet.4, 8. 1.Theſſ.3,12 1.Ioh.3, 17. 18, &c.

[d] Matth.10, verſe. 37. 1.Cor.7,31.

[e] Phili.2, 5. 6. 7, &c. Iames.4, 6. 7, &c. 1.Pet 5, 6.

[f] Pſa.51,17. Eſai.66, 2.

[g] 1.Joh.2,15 Ioh.12, 25.

[h] Iam.4, 4.

thou attaine vnto the knowledge
God.

Euen the vilest thing loued, a
looked vpon vndiscreetlie [i], doth d
file a man, and hinder him from ha
pines.

[i] Matth. 10, verse. 37. Matth 22, 1. 2, &c

Chap. 49.

Against vaine, and worldlie knowledge.

LORD.

MY sonne, be not tho
carried awaie with the fair
and subtile speech of ma
For the kingdome of God is not
worde, but in power [a].

Listen to my wordes, for they i
flame the minde [b], lighten the v
derstanding [c]; set men on fire [d]; a
bring the true comfort [e].

Reade nothing with a minde
seeme the more learned onlie,
wise: but to mortifie thy sinnes. F
this wil more profit thee, than th
knowledge of manie obscure a
hard questions [f].

Though thou haue read much; y
at the last thou must be faine
come vnto one principle [g].

I onelie teach men wisedome, a

[a] 1. Cor. 4, 20
[b] Ps. 119, 97.
[c] Psal. 119, verse. 130.
[d] Ier. 23, 29.
[e] Psal. 119, 105. Psalm. 19, 7. 8.
[f] Psal. 19, 8. Psa 119, 50. 111
[g] 1. Cor. 13. 3 8. Luke. 10, verse. 42.

I (not men) giue vnderstanding to the simple [h]: so that they, whome I speake vnto, do easilie proove wise, & profit much in the spirit.

Woe to them who seeke manie things of man, and neglect the waie to serue me [i].

The time wil come, when the master of masters, the Lord of angels, euen I shal appeare, to take an accoũt of al men, and to examine the conscience of euerie one [k]: then wil I search Ierusalem with lights [l], and discouer those things which laie hid in darkenes [m], at what time tongues shal ceasse, and knowledge doo no good [n].

I, euen I do so lift vp the humbled minde, that in a moment it shal conceaue more knowledge of the eternal truth [o], than anie man by tenne yeeres studie can attaine vnto.

I teach neither ianglinglie to disquiet; nor diuersitie of opinions to distract; nor ambitiouslie to get fame; nor contentiouslie to obtaine victorie by force of argument.

I teach, how to despise the world [p]; to loath things present [q]; to seeke & sauor eternal [r]; to flie vaine glorie [s]; to suffer iniuries [t]; to trust in me [u];

[h] Prou.1, 4. Prou.2, 6. Matt.11, 25
[i] Mat.23, 23 24, &c.
[k] Mat.25.19 20, &c. 31. 32, &c.
[l] Zeph.1, 12
[m] 1.Cor.4, 5
[n] 1.Cor.13, verse. 8.
[o] Mat.10, 19 20. Mark.13, 11 Luke.21, 14. 15.
[p] Matth.5, 3 4, &c.
[q] Luk.9, 23.
[r] Matt.6, 33.
[s] Ioh.8, 50. 54.
[t] Mat.5, 44. 45.
[u] Ioh.14, 12.

[x] Ioh. 14, 14 without me to couet nothing [x]; and
[y] Mat. 10, 37 to loue me highlie and zealouſlie a-
[z] Mark. 13, verſe. 11. boue al [y].

For by louing me ſome haue ſo
[a] Matth. 19, verſe. 27. profited in heauenlie things, that to
[b] Mat. 13, 10 11. the admiration of men they haue
Mark 4, 11. ſpoken [z]; and haue gotten more by
[c] Iohn. 5, 39 forſaking al [a], than by anie ſtudie.
[d] 2. Co. 3, 14 15. But to ſome I ſpeake common, to
[e] Ioh. 6, 68. other ſpecial things; to ſome I com-
Iohn 14, 6. fortablie appeare in outward ſignes
[f] Iohn. 8, 6. and figures, to others my ſecrets ap-
7. 8. peare as cleerelie as the light [b].
Reuel. 2, 23. The Scriptures in deede ſpeake
[g] Matth. 26, verſe. 34. one, and the ſame thing [c], yet teach
35. they not al men alike [d]: but I teach
[h] Phil. 2, 13 truth in the inward partes [e]; I ſearch
[i] 1. Cor. 12, verſe. 4. the hart [f], and I know the thoughts [g],
5, &c. I pricke forward to wel doing [h], and
giue to euerie man that which is
needeful [i].

Chap. 50.

That we ſhould not couet after earthlie, and outward things.

LORD.

MY ſonne, remember that
thou be ignorant of manie
[a] 1. Cor. 2, 1. 2 things; & that thou eſteeme
thy ſelfe but for a dead man in this
world;

world; euen for him to whome the whole world is crucified [b]. Thou muſt ouerpaſſe much as though thou heardeſt not: and thinke alwaies on that which belongs to thy peace [c].

[b] Gal. 6, 14.

[c] Luke. 19, verſe. 42.

Better is it, to turne from thoſe things which miſlike thee, and to let euerie man haue his owne ſaieng, than to contend with brauling wordes [d].

[d] Ro. 13, 13.

If thou be at a good point with God, and haue his iudgement alwaies in thy minde [e], thou ſhalt the more eaſilie beare it if thou be ouercome.

[e] Eccl. 18, 23

SERVANT. O Lord, to what paſſe are we come! Behold if we looſe a temporal thing we lament; for a litle profit we run, and labor, yea though it be al the night long; but the loſſe of our ſoule we vtterlie forget [f]. That which litle, if anie thing at al, profits, we ſeeke after; but that which is moſt neceſſarie [g], we vtterlie neglect, ſo gladlie doth man addict him wholie vnto outward things, & without ſpeedie repentance welter in the ſame [h].

[f] Matth. 16, verſe. 26. Luke. 9, 25.

[g] Luke. 10, verſe. 41. 42.

[h] 1. Ioh. 2, 15

Chap.51.

That euerie man is not to be credited; and that by wordes we easilie offend.

SERVANT.

O Lord, help me now in this troble: for vaine
[a] Pſ.60, 11. is the help of man [a].

How often haue I bin deceaued where I lookt for faith? Againe there haue I found it, where I lookt for none. So
[b] Pſ.108, 12. vaine is the truſt in men [b]: but in thee, O God alone the ſaluation of
[c] Pſ.37, 39. the righteous doth conſiſt [c].

We thanke thee [d] O Lord our
[d] 1.Theſſ.1, verſe. 2. 1.Theſ.5,18 God, for al whatſoeuer betideth vs miſerable and weake ones, which are easilie deceaued, and changed with a litle.

What man is he that ſo wiſelie, and circumſpectlie behaues himſelfe in al things, that he is neuer deceaued,
[e] Iam.3, 2. nor commeth into daunger [e]?

[f] Pſa.125,1. Yea, he who truſteth in the Lord [f], and ſerueth him with a ſimple mind, doth not ſo easilie and ſoone offend: and though he fal ſometime into troubles, and perils, yet either ſpeedilie he

he eſcapeth, or is ſtrengthened ſo that he can endure them. For thou, Lord, continueſt with them vnto the ende, who put their truſt in thee [g].

[g] Pſal. 31, 1. 24. Pſal. 94, 14. Pſal. 71, 1.

Hard is it, yea doubtles it is verie hard to find ſuch faithful freendes as wil ſtick by vs in al extremities: but thou, Lord, thou onelie art faithful [h] in al things, neither is anie like vnto thee [i].

[h] Deu. 32, 4

[i] Deu. 32, 39

Oh how wiſe was that good ſoule, that ſaide: My minde is rooted, and built in Chriſt [k]! were I at that ſtaie, my mind ſo eaſilie would not be troubled with worldlie feare [l], neither ſhould the dartes of bitter wordes [m] diſquiet me.

[k] Coloſſ. 2, 6 7.

[l] Pſal. 56, 4. 11.

[m] Pſa. 64, 3.

But who can foreſee al thinges? Who can auoide miſeries to come? Now, if things though fore-ſeene, hurt manie-times; how much more greeuouſlie wil things nothing fore-ſeene, annoie?

But, alas, wretch that I am, why haue I not better looked to my ſelfe? Either, why ſo lightlie haue I put confidence in others? Hereby we declare our ſelues to be men, and that fraile men too [n], albeit manie vnrightlie account, and flatteringlie do cal vs Angels.

[n] Iam. 3, 2.

3. Whome

Whom ſhal I credit, Lord, whom? but onelie thee, who art the verie
°Ioh.14, 6. truth °, and canſt neither deceaue,
Rom 3, 4. nor be deceaued.

pPſ.116,11. For al men doubtles be liers p,
Rom.3, 4. and weake, and vnconſtant, and fraile
q Iam.3, 2. eſpecialie in wordes q, that raſhlie
Eccl.14, 1. hande ouer head euerie thing maie
Eccl.19, 16. not be credited, whatſoeuer color of
Eccl.25, 8. truth it beare.

Therfore not without great cauſe, & wiſedome thou dideſt fore-warne
rMat.10,17 to beware of men r; and fore-tel, that a mans enimies ſhould be thoſe of
ſMicah.7,6. his houſe-hold ſ; and ſaie that ſuch
Mat.10, 36. are not to be beleeued, who ſaie t, Lo
t Matth.24, here he is, or there he is.
verſe. 23.
Mark.13,21 This haue I learned to my loſſe, God grant I maie prooue the more wiſe, not fooliſh thereby.

Plaie the wiſe man, ſaide one, plaie the wiſe man, & that I tel you, keepe to your ſelf. Which thing I did, thinking none ſhould haue vnderſtood the ſame: but afterward he that willed me to be ſilent, could not keepe it ſecret himſelfe, but forth-with bewraied himſelfe, and betraied me.

From ſuch tatlers, and vndiſcreete
uPſ.120, 2. men, O Lord, deliuer me u, that I
3. maie neither fal into their handes,

nor

nor folow their kinde of dealing. Let my mouth vtter continualie the truth [x]; and remoeue awaie far fro me a diſſembling tongue [y]. For my part is not to doo that to another, which I would not haue done to my ſelfe [z].

[x] Prou.8, 7.
[y] Pſ.34, 13.
[z] Mat.7, 12. Luke.6, 31. Tob.4, 15.

Oh how good is it, and what quietnes doth it bring to ſaie nothing of others; not to beleeue euerie thing; to ſpeake litle; to open our ſelues but to fewe; to ſeeke after thee, which knoweſt our mindes [a]; not to be carried about with euerie blaſt of words: but to couet that al both inward, and outward things maie be finiſhed, and brought about according to thy wil and commandement [b]!

[a] Rom.8,27 Iohn.2, 25.
[b] Iam.1, 18. 19,&c.

Oh, how neceſſarie to the keeping ſtil of Gods fauor is it to ſhun the pompe of this world; not to couet thoſe things which are wonderful in ſight [c]; but to folowe, and with al diligence to purſue that which maie bring vs both vnto amendement of life, and to zeale of godlines [d]!

[c] Luke.16, 25.
[d] 1. Tim. 6, verſe. 11. 2. Tim.2, 22 Tit.2, 12.

How manie hath virtue knowen, and ouer-haſtelie commended, endamaged! Againe, to howe manie hath the ſame done good, being vſed in ſilence [e] in this miſerable life,

[e] Eſa.30, 15

which is altogether counted a tentation and miſerie [f].

[f] Iob. 7, verſe. 1, &c.

Chap. 52.

That we ought to repoſe our confidence in the Lord, when we are pierced with the dartes of ſlandering tongues.

LORD.

MY ſonne, ſhowe thy ſelfe conſtant, and truſt in mee. For what be wordes [a], but wordes? which flie about the aire, yet hurt not ſo much as a ſtone.

[a] Pſ. 112, 7. 8.

If thou art faultie, amend thy ſelfe: if not guiltie of anie crime, ſtudie to ſuffer the ſlander patientlie for Gods ſake [b]. At the leaſt beare with il words ſometime, though as yet thou canſt beare no great blowes.

[b] Mat. 5, 11.

Why doo ſuch trifling things diſquiet thee, but onelie becauſe thou art carnal as yet, and haſt more regard of men [c], than is meete?

[c] Matth. 10, verſe. 26. Luke. 12, 4.

For, becauſe thou feareſt to be contemned, thou wilt not be reprehended for thy faults, but ſeekeſt the ſhadowes of excuſes. But looke thou more earneſtlie into thy ſelfe, and thou

thou ſhalt ſee that both the world, and a vaine care to pleaſe men [d] doth liue within thee.

[d] Gal.1, 10.

For by ſhunning to be corrected, and blamed for thine offences, thou giueſt moſt euident arguments, that thou art not trulie modeſt, and that neither thou art rightlie dead to the world, nor the world to thee [e].

[e] Gal 6, 14. Rom.6, 2. 3.

But liſten thou vnto my wordes, and thou wilt not paſſe vpon the wordes yea of ten thouſand men [f].

[f] Pſalm.3,6.

What if al the worſt wordes that maie be inuented were ſpoken againſt thee; they could not hurt thee one iote, if thou wouldeſt beare [g], and eſteeme them but as motes? For they cannot plucke ſo much as an haire from thine head [h].

[g] Mat.5,11.

[h] 2.Sam.14, verſe. 11. Mat.10,30. Acts.27,34.

But he who is either weake of courage, or wicked of conuerſation, is eaſilie mooued with euil wordes. But he that truſteth in me, & dependeth not vpon his owne iudgement, is voide of this worldlie and fleſhlie feare [i].

[i] Pſal.56, 3. 4. 11.

For I both iudge and know al ſecrets [k]; I know what and how euerie thing is done [l]; I know both who offereth, and who ſuffereth iniurie. This proceedeth fro me, & through my

[k] 1.Cor.4, 5 Reue.2, 23.

[l] Heb.4, 12. 13.

[m] Amos.3,6 Mat.10, 16. 18,&c. [n] Luk.2, 35 [o] 2.Cor. 5, verse. 10. Iohn.5, 29,

my permission [m], that the thoughtes of manie hearts maie be opened [n].

I wil iudge both the guiltie, and the guiltles [o]; but first it is my minde to trie them both by a secret iudgement.

[p] Ps.116,11 [q] Rom.2,2. Rom.3, 4. [r] Psal.36,6. [s] Psal.19,9. Psal.67, 4.

The witnes of men deceaueth [p] manie-times; but my iudgement is true [q],& shal neuer be ouerthrowen. But that commonlie is hidden, and knowen but of a fewe [r]: yet for al that it neuer doth, or can erre [s], albeit in the iudgement of fooles it seeme scarse indifferent.

[t] Matt.7, 1. 2. Rom.2, 1. 2. 3. 1.Cor.4, 3. 4.

Therfore it is good to appeale vnto me in euerie iudgement, and not to folowe priuate affection [t].

[u] Psal.91,4. 5,&c.

The righteous man is neuer mooued [u] by anie crosse that God doth send; neither doth he either greatlie waie slanderous reportes, or vainelie reioice when he is excused by other men. For he considereth that I am he who search the hartes, and the reines [x], and iudge not according to the outward person, or appearance [y]. For that commonlie I condemne [z], which in the iudgement of man is commended.

[x] Psal.7, 9. Reu.2, 23. [y] Rom.2,11. 1.Pet.1, 17. [z] Luk.16,15

SERVANT. O Lord God, who art a righteous iudge, strong, and patient,

ent, knowing the frailtie and wickednes of men, be thou my strength, and confidence [a]. For mine owne conscience wil not serue mee [b]: thou knowest that which I know not. Therfore my part was to humble my selfe when I was reproued, & to take it patientlie [c]: which, if I haue not shewen, forgiue me [d], O Lord, of thy mercie; and so blesse me, that hereafter I maie showe my selfe more patient. For thy singular mercie [e] doth more serue to the attainement of pardon, than the opinion of mine owne righteousnes to the defence of my secret conscience. And albeit I thinke my selfe cleere from sinne, yet am I not thereby iustified [f]. For without thy mercie no man can be saued [g].

[a] Psal. 7, 1. Psalm. 86, 2.
[b] 1. Cor. 4, 3 4.
[c] Prou. 13, verse. 18. Prou. 15, 5.
[d] Mat. 6, 12.
[e] Rom. 3, 24
[f] 1. Cor. 4, verse. 4.
[g] Ps. 143, 2.

Chap. 53.

That for the attainement of euerlasting life, al maner troubles must be endured.

LORD.

MY sonne, let neither trobles breake thee, nor aduersitie, sustained for my sake, throw thee downe: but comfort

fort and confirme thy selfe in al extremities with my promise [a], who am able inough to giue thee most ample, and infinite rewardes [b].

Long thou shalt not labor here in this world [c], neither be afflicted alwaies. Hope a while longer [d], and thou shal see a speedie dispatch of al euils, and the time wil shortlie come, when there shal be neither troubles, nor tumultes anie more [e]. Litle is it, & short, whatsoeuer by time commeth to an end.

Wherefore go to, as thou doest, labor faithfullie in my vine-yard, I wil be thy reward [f].

Write thou, meditate, sing, sigh, keepe silence, praie, suffer aduersitie with a couragious hart. For doubtles euerlasting felicitie deserueth al these, yea and greater conflictes [g].

One daie, God knowes how soone, quietnes wil come, & then shal there be neither daie, neither night, as now there is, but light perpetual without end, brightnes infinite without comprehension, peace which neuer shal decaie, & quietnes which euermore shal last [h]. Then thou wilt not saie, O that I were deliuered from the bodie of this death [i]! neither crie out on this

[a] 1. Cor. 10, verse. 13.
[b] Iam. 1, 17. Reuel. 2, 10. 23. 26. Reuel. 3, 5.
[c] Hebr. 10, verse. 37.
[d] Reu. 3, 11.
[e] Reu. 7, 16 17. Reuel. 21, 4.
[f] Matth. 20, verse. 8 Reu. 22, 12.
[g] Rom. 8, 18
[h] Esai. 60, 19 20. Reu. 21, 23 Reuel. 22, 5.
[i] Rom. 7, 24

this wise [k], Woe is me that I dwel so long in this world! For then both death shalbe destroied [l], and saluation shal appeare which neuer shal haue end [m]; there no anguish [n], but blessed ioie, and sweete and virtuous companie shalbe.

Oh, dideſt thou behold the euerlasting crownes [o], or the glorie, wherewith they, who in this worlde were contemned [p], and thought not worthie to liue, do triumph withal: doubtles thou wouldeſt foorthwith debase thy selfe euen to the ground, and desire rather to be in subiection to al men, than to rule but one: thou wouldeſt not couet manie merie daies in this world [q], but reioice in suffering troubles for the Name of God [r]; and thinke it great gaine to be contemned among men!

Now if thou couldeſt brooke these things, and let them sinke into thy minde, thou wouldeſt not once complaine [s]. For be not al troubles to be sustained for eternal life sake [t]? or is it so smal a thing either to get, or to forgo the kingdome of heauen [u]?

Lift vp thine eies, man, vpon heauen: behold with me how al my saincts, who haue past the sharp conflictes

[k] Psl. 120, 5. 6.
[l] Hos. 13, 14 1. Cor. 15, 55
[m] Reu. 20, 6. 14.
[n] Reu. 21, 4.
[o] Iam. 1, 12. Reue. 2, 10.
[p] 1. Cor 4, verse. 10. Heb. 11, 33. 34. 35.
[q] Phil. 1, 23.
[r] Acts. 5, 41.
[s] Rom. 12, 12 2. Cor. 6, 4. 5. Iames. 1, 2. 3.
[t] Rom. 8, 18 35. 36.
[u] Mat. 6, 26,

x Mat. 25, 21 23. 24. Luk. 16, 25. Luk. 23, 43 y Reu. 7, 14. 15. 16. 17. Reu. 21, 4. 23. 24. 25.

conflicts of this world, reioice now x, how they now feele comfort, how they be where they would be, how they rest, and shal euer rest with me in the kingdome of my Father y!

Chap. 54.

Of the happines of the life to come; and of the miseries of this present world.

SERVANT.

z Reu. 21, 10 11. 12, &c.

O Most blessed mansion of the eternal citie z! O most bright daie of euerlastingnes, the which is neuer obscured by anie night b, but alwaies inlightened with the most glorious truth! A daie of continual ioie, of continual quietnes, and happie state of perpetuitie.

b Esa. 49, 10. Esai. 60, 19 20. Reu 7, 15. Reu. 21, 25.

c Psal. 42, 2. Phil. 3, 7. 8.

Oh that that daie had once appeared c; and that this world had once an end!

d Hebr. 11, verse. 13 e 1. Cor. 13, verse. 12. e 1. Pet. 2, 11 Heb. 11, 13.

That daie, doubtles, shineth to the saincts in perpetual cleerenes, but yet a far of d, & as it were darkelie e, because they be pilgrims in this world e as yet.

The citizens of heauen they see the

the ioiefulnes of this daie: but the banished children of Eue do sigh, because the daie of this life both short, and euil [f] is ful of trobles and disquietnes [g], ful of griefe & anguish where man defileth himselfe with so manie sinnes, entangleth himselfe with so manie euils, is trobled with so manie feares, busied with so manie cares, with much curiositie distracted, enwrapped with much vanitie, enclosed about with such errors, consumed with such labors, oppressed with tentations, weakened with pleasures, and vexed with pouertie [h].

Oh when shal these manifold troble's haue an end! When shal I be deliuered from this miserable seruitude of sinne! Oh Lord, when shal I thinke, but onelie vpon thee! when shal I reioice my fil in thee [i]! when shal I without al manner let, without al griefe either of minde, or bodie [k] enioie true libertie! When shal there be sound peace, peace I meane continual, and trustie, peace within, and peace without, and peace on al sides without perturbance [l]!

O good Iesu, when shal I behold thee face to face! when shal I contemplate the glory of thy kingdome! when

[f] Gen. 47, 9. Psal. 39, 5.
[g] Gen. 3, 16. 17. Ephes. 6, 11. 12. 2. Tim. 3, 1. 2. 3. 4. 5.
[h] 2. Cor. 11, verse. 23. 24. 25, &c.
[i] Psa. 16, 11.
[k] Rom. 7, 23 24. Philip. 1, 23.
[l] Reu. 21, 4. 23. 24. 25. Reuel. 22, 3. 4. 5.

[m] 1.Cor.15, verse. 28. when wilt thou be al in al [m] to me! or when shal I be with thee in thy kingdome, which thou hast prepared

[n] Matt.25, verse. 34. 1.Cor.2, 9. for thy beloued from the fundations of the world [n]!

I am left here euen succurles as a banished man in the lande of mine

[o] Eph.6,10. 11. 12. enimies, where continual war is [o], and much miserie [p]: O giue me com-

1.Pet.5, 8. 9. fort in my banishment, and ioie in my trobles, inasmuch as with al the de-

[p] Gen.47,9. [q] Ps.27,13. Psal.42, 1. 2. fire of minde I sigh, & long for thee [q]. For al the comfort which this world doth ministeer, is euen burdensome

[r] Gal.6, 14. to me [r].

[s] Phil.1,23. To enioie thee is al my desire [s], yet can I not apprehend thee. I wish to abide in heauenlie things, yet earth-

[t] Wisd.9,14 15. lie, and vnmortified affections [t] keepe me downe. In minde I would subdue al things, yet against my wil I am

[u] Rom.7,19 23. compelled to serue the flesh [u]. Thus, vnhappie man that I am, I fight with my selfe, and am greuous to my selfe, whilest my spirit soareth vpward, and

[x] Rom.8, 5. my flesh bendeth downeward [x]. Oh

Rom.7, 23. [y] Gal.5, 17. what a combat feele I inwardlie [y], when meditating of heauēlie things, I am assaulted sodenlie euen with a swarme of carnal cogitations!

Wherefore, O my God, forsake me not,

not, neither caſt me awaie in thy diſpleaſure [z]. Oh ſcatter with thy brightnes of thy lightning al the imaginations which the enimie doth caſt in, ſhoote forth thine arrowes and diſperſe them [a]. Cal home my ſenſes vnto thee; make mee to forget al worldlie things, and to throwe awaie and contemne the cogitations of wickednes.

[z] Pſal. 27, 9.

[a] Pſ. 144, 6.

O ſuccor me, eternal veritie [b], that no worldlie vanitie maie carie me awaie! O come celeſtial ſweetenes, that al vncleannes maie auoide at thy comming [c]!

[b] Pſa. 43, 3. Iohn. 14, 6.

[c] Pſal. 68, 1. 2.

This alſo I am to craue at thy hands, that it would pleaſe thee mercifullie to pardon, and forgiue me, though I haue other thinges in my minde when I praie beſides thee. For, to ſaie the truth, I am woont greatlie to be diſtracted; and manie-times there am I not, where bodilie I ſit, or ſtande, but whether my cogitations carrie me. Verelie there I am, where my cogitatiõ is. Where my thoughts are commonlie, there is that I loue. And that which either I loue naturalie, or cuſtomablie do like, comes eaſilie into minde.

This made thee, O truth [d], to ſaie,

[d] Ioh. 14, 6.

Where

[e] Mat.6, 21. Where your treasure is, there wil your harts be [e]. If I loue heauen, I wil gladlie thinke on heauenlie thinges; if the world, in prosperitie I am iocund, and pensiue in aduersitie; if the flesh, mine imaginations are fleshlie [f]; if the spirit, to thinke on spirituall things wil be my delight. For what soeuer I loue, I gladlie both speake of & heare of, and thinke thereof earnestlie when I am at home.

[f] Rom.8, 5.

[g] Matth.19, verse. 27. 28. 29 Luke.5,11. Luke.9,23. [h] Matth.11, verse. 12. [i] Coloss.3,5 Galat.6,14. [k] Heb.9,14. [l] Heb.10,34 [m] Rom.8, verse. 35. 36. 1.Cor.9,24. 25.

Wherefore vndoubtedlie he is an happy man, who for thy sake, O Lord, doth forsake al things [g]; offer violēce to nature [h]; & crucifie his carnal affections [i] through the zeale of the spirit, & his cōscience being at quiet [k], he maie offer vnto thee the sacrifice of deuout praier, and be meete to be admitted into the companie of Angels [l], al earthlie things being excluded [m] both inwardlie and without.

Chap.55.

Of the desire of eternal life; and of the good things promised to such as fight.

LORD.

MY sonne, seing thou perceaueſt thy selfe to be endued from aboue with a desire of

of eternal happines, and coueteſt to go from the tabernacle of thy bodie [a], therebie to behold the brightnes of my glorie without ſhadowe of turning [b], open thy minde, and receiue with greedines this holie inſpiration.

[a] 2. Cor. 5, 1 2.
[b] 2. Pet. 1, 13. 14. Iam. 1, 17.

Giue hie thankes [c] vnto almightie GOD, for dealing ſo gratiouſlie with thee; for viſiting thee ſo mercifullie; for ſtirring thee vp ſo zelouſlie; for helping thee ſo mightilie, that of thine owne waight thou fal not downe vnto earthlie things [d].

[c] Eph. 5, 20. 1. Theſſ. 1, 2. 1. Theſſ. 5, verſe. 18.
[d] Wiſd. 9, 14 15.

Neither ſhalt thou attaine therevnto by thine owne endeuors, & cogitations, but by the meere grace and fauor of God [e], that as in al other virtues thou ſhouldeſt go forward, ſo eſpecialie encreaſe in modeſtie, prepare thy ſelfe vnto battels to come [f], and endeuor to cleaue to me with al thy ſtrength [g], and to ſerue me alwaies with a burning affection.

[e] Rom. 5, 20 21. Phil. 4, 13.
[f] Luk. 9, 23. 1. Tim. 6, 11. 12. 2. Tim. 2, 2.
[g] Deut. 6, 5. Mat. 22, 37. Mar. 12, 29. 30. Luk. 10, 27.

My ſonne, the fire burneth manie times, yet neuer doth the flame aſcend without ſmoake [h]; ſo diuers burne with deſire of heauēlie things, and yet are they not free from the tentation of carnal affections [i], and therefore for the onlie glorie of God they

[h] Eccleſ. 22, verſe. 24.
[i] Mat. 13, 20 21.

k Ioh. 6, 26. 27. Iohn. 12, 5. 6. they craue not those things k the patient bearing whereof they desire so earnestlie at his hands.

Such also manie-times is your desire, which for al that you pretend to be most syncere. But that is not pure and perfect, which anie waie seeketh after priuate commoditie l.

l Matt. 6, 24. 25. 1. Cor. 13, 5

Craue not that which maie bring either profit or pleasure to thy selfe, but what is acceptable in my sight m, and for the aduancement of my glorie. For, if thou haue a right iudgement, thou wilt prefer and folow my decree before thy desire, yea or what soeuer maie be desired.

m Matt. 6, 9. 10 Mat. 26, 39. 42. Luk. 22, 42.

I know thy desire, and I haue heard thy often groanings. Thou wouldest presentlie enioie the glorious freedome of the sonnes of God n. Presentlie thou art delighted with the euerlasting house, and celestial countrie replenished with al ioie o. But that houre is not yet come, and the time is y t otherwise, euen a time of war p, of labor q, and of trial r. Thou wisheſt that once thou haddest attained the chiefe felicitie s: but yet thou canst not haue the same.

n Phil. 1, 23. o Reu. 21, 4. p Eph. 6, 10. 11. 1. Pet. 5, 8. 9. q Gen 3, 17. 18. 19 Iob. 7, 1. 2. r Acts. 14, 22 s Phil. 1, 23.

I am he, saith the Lord, whom thou must looke for, vntil the kingdome of God

God do come. Yet longer thou must be tried in the world, and exercised in manie things [t]. Sometime I know thou shalt be comforted, but not fullie, and continualie. Wherfore showe thy selfe constant, and valiant both in doing, and also in suffering things contrarie vnto nature [u].

Thou must put on the new man [x], and change thy condiitons. And manie-times thou must both do those things, which thou wouldest not [y]; and omit that which thou wouldest do [z].

Others in their dealings shal prosper, but thou shalt not [a]; the saiengs of other men shalbe heard, thine shal be contemned [b]. Other men shal obteine their sutes quietlie, but thou shalt suffer the repulse [c]; others with mightie commendations shalbe extolled, but no worde shalbe made of thee [d]; other men shalbe preferred vnto hie offices, but they shal iudge thee to be good for nothing [e]. For these causes thy nature wil be troubled sometime, and suffer great conflicts: but much good shalt thou get therebie, bearing it in silence [f].

By these, and such like, the faithful seruant of the Lord is tried oftentimes,

[t] Eccles. 2, 1. 2. 5.
[u] Dan. 10, 2. 3. Ephes. 3, 13.
[x] Eph. 4, 24. Rom. 6, 4. Colos. 3, 9. 10.
[y] Matth. 11, verse. 12.
[z] Rom. 7, 15 19.
[a] Psa. 73, 1 2, &c.
[b] Matth. 10, verse. 16. 17, &c.
[c] Psal 22, 2.
[d] Ioh. 15, 18 19.
[e] 1. Cor. 1, verse. 28.
[f] Esa. 30, 15. Luk. 21, 19.

times, whether he can denie, and
breake himselfe of his owne wil in al
things [g].

And surelie thou hast most neede
to be mortified therein, namelie to
see and to suffer those things which
naturalie thou canst not brooke, e-
specialie when things, in thy iudge-
ment, absurde, and hurtful are enioi-
ned thee [h]. Wherein, forasmuch as
thou darest not resist the higher
power, wherevnto thou art subiect [i],
it seemeth harde in thine opinion to
obeie the cõmandement of another
and not to folow thine owne minde.

But consider thou, my sonne, what
commoditie, and what an ample re-
ward wil shortlie folow these labors
of thine, and doubtles thou wilt be
so far from sustaining them greuous-
lie, that most sweete, and great com-
fort thou wilt take of thy patience [k].

For in steede of thy momentanie
wil, which gladlie thou hast renoun-
ced, thou shalt haue an euerlasting
wil in the heauens [l]. There whatso-
euer thou wouldest haue, or canst
wish for, thou shalt finde [m]. There a-
boundance of al good things thou
shalt haue, without feare of loasing
them [n]. There thy wil together with

[g] Luk. 9, 23 24.
[h] Matth. 26, verse. 39. 42. Luk. 22, 42. Iohn. 4, 34. Iohn. 5, 30. Iohn. 6, 38.
[i] Ephes. 6, 6 Rom. 14, 11 Phil. 2, 10. Rom. 13, 1. 1. Pet. 2, 13. 14.
[k] 1. Co. 13, 7 Actes. 5, 40. 41.
[l] Ioh. 17, 24. 1. Ioh. 2, 17.
[m] 1. Co. 2, 9.
[n] Matt. 6, 19 20.

me

me [o] shal neuer couet after anie outward or priuate thing. No man there shal resist thee, no man complaine of thee, no man troble thee anie manner waie, but what thou canst desire shalbe present, and satisfie the desire of thy minde abundantlie [p].

There I wil render glorie for reproch sustained [q]; the garment of gladnes [r] for heauines; for the lowest roome a kinglie throne for euermore [s]. There the frute of obedience shal appeere [t]; the labor of repentance shal reioice [u]; & humble obedience shal gloriouslie be crowned [x].

Wherefore do thou modestlie obeie al men [y]; and neuer care who speakes or cõmandeth, but giue thine earnest endeuor to take it in good worth, whatsoeuer is spoke, and faithfullie to fulfil that whatsoeuer is required at thine handes, howsoeuer it be either by worde or signe, yea whosoeuer, be he thy better, or thine equal, or thine inferior that would haue it done.

Let other men seeke other things; let others glorie in what they wil, & be commended of the world euen to the skies, but do thou reioice when thou art reproched [z]; when thou dost execure

[o] Ioh. 17, 24
[p] Reu. 7, 14. 15. 16. 17. Reuel. 21, 4. 23. 24. 25. 26.
Reuel. 22, 5.
[q] Wisd. 5, 1. 2, &c.
[r] Esai. 61, 3.
[s] Matth. 25, verse. 34.
[t] Reuel. 22, verse. 14.
[u] Iohn. 3, 5. Ezec. 18, 21, 22.
[x] 2. Tim. 2, verse. 11. 12. Colos. 3, 4.
[y] 1. Pet. 2, 13.

[z] Mat. 5, 11. 12. Actes. 5, 41. Galat. 6, 14.

execute my wil [a], and promote my glorie: and let this be thine onelie desire that GOD maie be magnified alwaies in thee, whether it be by life, or by death [b].

[a] 1.Cor.1,31

[b] Phil.1,20.

Chap.56.

How a man oppreſſed with troubles, ought to yeeld him ſelfe to the Lordes wil.

SERVANT.

O Eternal God, and heauenlie Father, I yeelde thee immortal thankes, for that thou doeſt what thou wilt [a], and wilt nothing but that is good [b].

[a] Pſa.115,4. Matt 19,26.

[b] Deut.32,4 Matt.19,17.

Let me thy ſeruant reioice in thee [c], not either in my ſelfe, or in anie other thing [d]. For thou alone art the true comfort; thou art my hope and my crowne; thou Lord art my ioie and mine honor [e]. Of thee I haue whatſoeuer I haue, and that not of anie merites at al of mine. Thine are al things [f] which thou haſt either giuen [g], or made [h]. I poore ſoule, worne out with labors euen from my youth, and greeued in minde [i], and that in ſuch wiſe, that ſometime I burſt

[c] 1. Cor.1, verſe. 31.

[d] Iere.9, 23

[e] 2.Sam.22, verſe. 2. 3 Pſalm.18,2. Pſal.142, 5.

[f] Pſa.50,10. 11. 12.

[g] Iam.1,17.

[h] Pſa.136,5. 6,&c.

[i] Pſal.88, 3.

burſt forth into teares [k], and am greatlie out of quiet for the euils which hang ouer mine head.

[k] Eſa.38,14 15.

O Lord, I long after the comfort of peace, it is the peace of thy children, who are fed with the light of thy conſolation [l] that I require.

[l] Pſal. 119, verſe. 130.

If thou giue peace, if thou fil me with ioie [m], my hart ſhal reioice exceedinglie, and deuoutlie ſound out thy praiſes [n]: But if (as manie-times thou doeſt) thou hide thy face [o], I ſhal not be able to runne the waie of thy commandements [p], but rather falling on my knees I ſhal ſmite my breaſt [q], becauſe it goeth not with me as earſt it did, when, thy lanterne lightening me from aboue I was, vnder the ſhadowe of thy wings [r], protected againſt euils that ruſhed vpon me [ſ].

[m] Luke.15, verſe. 22. 23.
[n] Pſ. 149,1. 2,&c.
[o] Pſ.104, 29
[p] Pſal.119, verſe. 32.
[q] Luke.18, verſe. 13.
[r] Pſal.17, 8.
[ſ] Pſal.18, 3. 4, &c.

O righteous Father alwaies to be praiſed, the houre is now come [t] wherein I thy ſeruant muſt be tried. O moſt louing Father, meete is it that I ſuffer ſomewhat for thy ſake [u], at this time. O Father euermore to be worſhipped, the houre is now come, which from euerlaſting thou dideſt know would come, wherein I for a litle time muſt outwardlie ſo

Pſalm. 57, 2. 3.
[t] Ioh.12, 23. Iohn.17, 1.
[u] Mat.5,10.

die, that inwardlie I maie liue with thee for euermore; for a litle while be contemned, perish as it were in mans opinion, and be afflicted with griefe and aduersitie, that hereafter in the morning of the newe light [x] I maie rise againe with thee, & be glorified in the heauens [y]. O most holie Father, such was thy decree, such is thy pleasure, and that which thou commandedst [z], is come to passe.

[x] Esa 65, 17 Reue. 22, 1.
[y] Ioh 17, 24
[z] Ioh. 16, 2. 20.

For this benefit thou bestowest vpon thy freend, that albeit for thy sake he must suffer affliction [a] in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing commeth to passe either without thy counsel [b], without thy prouidence, or without cause why.

[a] 1. Pet. 4, 14 1. Pet. 2, 21.
[b] Mat. 6, 26. 27. Matt 10, 28 29. 30. 1. Cor. 12, 6.

And assuredlie it is good for me, O Lord, that I haue bin afflicted, that I maie learne thy statutes [c], and cast off al pride, and arrogancie of mind.

[c] Ps 119, 71. 67.

It is good for me that I am put to shame, that I maie seeke comfort frō thee rather than of men [d]. Thereby also do I learne to stand in feare of thine vnsearchable iudgements [e], who punishest the righteous as wel as the wicked [f] and yet none of them without

[d] Ps. 44, 23. 24 Psal. 69, 29
[e] Ro. 11, 33.
[f] Psal 73, 2. 3, &c. 1. Pet. 4, 17.

without equitie, and iuſtice [g]. [g] Pſal 99, 4. Pſ. 119, 75.

I thanke thee, O Lord, for not ſparing to afflict me with euils, with bitter paines, griefe, and anguiſh both within and without. None is there of al vnder heauen that can comfort mee in this miſerie, none I ſaie is there, but thou alone, my God, and my Lord who art the celeſtial curer of ſoules [h] which both woundeſt and makeſt whole againe [i], bringeſt downe to the graue, and raiſeſt vp [k]. [h] Pſ. 147, 3. Matth. 9, 2. 22. 25. 29. 33. 35.

Thy correction is vpon me, thy rod teacheth me wiſedome [l]. Lo, moſt louing father, I ſubmit my ſelfe to the rod of thy diſcipline [m]. Strike both my back, and my neck too, that I maie turne mine vntowardlines after thy wil. Make me, O Lord, thine humble and godlie diſciple, as thou haſt right wel accuſtomed to do, that I maie euen wholie obeie euerie commandement of thine [n]. To thee, and to thy correction I commend both my ſelfe, and al mine: for better is it to be puniſhed here than hereafter [o]. [i] Deu. 32, 39 [k] 1. Sam. 2, 6 Tob 13, 2. [l] Prou. 29, verſe. 15. [m] Matth. 26, verſe. 39. 42. [n] Pſ. 119, 71. [o] Eſa 55, 6. Galat. 6, 9. 10.

Thou knoweſt al, & euerie thing; yea the moſt ſecret cogitation in the hart of man, thou knoweſt [p]. Thou knoweſt what ſhalbe afore it come to paſſe [q]: neither haſt thou neede to [p] Heb. 4, 13. [q] Rom. 11, 2

be informed, or admoniſhed of thoſe things which are done in the world. Thou knoweſt wherebie I maie profit beſt, and what good aduerſitie wil doo to the ſcouring off, as it were the ruſt of wickednes [r]. And therefore vſe me euen as thou wilt [ſ]; and reiect me not for my wicked life [t], which none knoweth ſo wel as thou, yea, to ſaie the truth, none knoweth it but thou alone [u].

[r] Wiſd 3,6. 1.Pet.1, 7. [ſ] Luke. 22, verſe. 42. [t] Luk 18,13 [u] Ioh 2, 24. 25.

O Lord, grant me to know thoſe things that I ſhould know [x]; to loue that are to be loued [y]; to praiſe that which pleaſeth thee; to make accoũt of ſuch as thou haſt in price; and finalie to miſlike that which thou doſt loath.

[x] Ioh.17, 3. [y] Deut.6, 5. Matt.22,37

Suffer me not either to iudge after the ſight of the outward eies [z], or to giue ſentence according to the hearing of mine vnſkilful eares: but with right iudgement to diſcerne betwene things both viſible, and ſpiritual [a], & afore al things euermore to ſeeke after the pleaſure of thine heauenlie wil. For commonlie the ſenſes of men in iudging [b] are deceaued; and the freendes of this world by louing onelie viſible things [c] are deceaued alſo.

[z] Deut.1,17 1.Sam.16,7. Sirach 42,1 Iob.10, 4. [a] 1.Co.2,10 11,&c. [b] 1.Cor.2,7 8 Iames.2, 2. 3,&c. [c] 1.Ioh.2,15 16. 17.

Is

Is a man so much the better, as he is greater in the opinion of man [d]? The deceitful in praising the deceitful; the vaine man in extolling the vaine; the blinde in commending the blinde; the weake in magnifieng the weake, deceaueth him; and by praising vainelie, he doth verilie shame him [e]. For in truth such is a man, and no more, as thou esteemest him to be, as one [f] saide right wel.

[d] Luke. 16, verse. 19. 20.

[e] Ioh. 5, 44. Iohn. 12, 43.

[f] *Francus the Minorite.*

Chap. 57.

That we are to exercise our selues with baser works, when we cannot doo the best.

LORD.

MY sonne, thou canst not alwaies abide in the most earnest, and ardent studie of virtue, nor continue in the highest degree of heauenlie contemplation, but of force through original corruption [a] thou art made sometime to come downe vnto inferior things, & to beare the burden of this mortal life [b] though vnwillinglie and with griefe. For as long as thou carriest about a mortal bodie,

[a] Gen. 3, 16. 17, &c. Rom. 7, 14. 15. &c.

[b] Wisd 9, 5. 13.

3. thou

thou shalt feele the waight and hea-
[c] Wisd. 9, 15 uines of the same [c].

Therefore in the flesh thou must often groane vnder the burden of
[d] Rom. 7, 24 flesh [d]; because thou canst not al-
25. waies without intermission continue in the studie of spiritual things, and heauenlie contemplations.

Here then it is behoouefull to make recourse vnto base and outwarde workes; to refresh thy selfe in good deedes; and with a strong faith to
[e] Matth. 24, verse. 46. 47. waite [e] til I come from on hie to visit thee; and to suffer with patience
[f] Heb. 11, 13 14. thine exile [f] and hunger of minde
15. vntil I see thee againe [g], and deliuer thee from al troubles [h].

Gen 47, 9. Psa. 119, 54. For I wil make thee to forget thy
[g] 1. Cor. 15, verse. 51. 52. paines, and to enioie fullie the inner quietnes [i]. Yea, I wil open vnto thee
[h] Reuel 21, the field of the holie Scriptures, that
[i] Ioh. 16, 22. with a ioiceful minde thou maist begin to trauers the waie of my com-
[k] Psa. 119, 32. mandements [k], and breake into these
[l] Rom. 8, 18. wordes [l]: The afflictions of this present time are not woorthie the glorie which shalbe showed vnto vs.

That

Chap.58.

That man ſhould thinke himſelfe to deſerue not comfort at Gods hand, but condemnation.

SERVANT.

O Lorde, I am not woorthie thy comfort, or anie ſpiritual conſolation [a]. And therefore thou doeſt right wel [b] when thou forſakeſt me poore wretch, and leaueſt me without comfort.

For though I ſhould powre out euen a ſea of teares, yet could I not deſerue anie comfort at thine hand. That which I deſerue be ſtripes, and puniſhment, becauſe I haue ſo often ſo greuouſlie offended thee, and in ſo manie things ſo greatlie ſinned [c]. So that, were the matter dulie conſidered [d] I am not woorthie the leaſt of al thy comforts.

And yet, O gratious and merciful God, who wilt not that thy workes ſhould periſh [e], to declare the riches of thy goodnes vpon the veſſels of thy mercie [f], thou doeſt vouchſafe to comfort me hauing no merite, far

[a] 1.Cor.15, verſe. 9. 10.
[b] Pſ.115,75
[c] Luk.15,18 21.
[d] Pſal.69.5. 13. 16.
[e] Ezech.33, verſe. 11.
[f] Epheſ 1,7. 8. Epheſ.2, 4. 5.

g Psal. 71, 15 beyond the manner of men g. Neither be thine heauenlie comforts,
Luk. 15, 22. 23. 24. like worldlie communications h.

h 2. Co. 1, 12 But what haue I done, Lord, that
2. Cor. 7, 4. 5. 6. thou shouldest impart vpon me anie spiritual comfort at al i? Trulie that
i Rom. 11, 5. 6, &c. I remember, I haue done no good at al, but alwaies haue bin both
k Gen. 6, 5. Gen. 8, 21. proane vnto sinne k, and slowe to repent. And this is so true, as if I should
Matt. 15, 19. Rom. 3, 9. 10. denie it, both thou wilt find me a liar, and no man dare stand to excuse me l.

l Iob. 9, vers. 2, &c. By my sinnes what haue I merited
32. but hel, and euerlasting fire m?

m Matt. 25, verse. 41. And therefore I plainelie, and in deede confesse, I am woorthie al reproch and contempt; and most vn-
n Luk. 15, 21 Luke. 18, 13 woorthie to liue among thy sonnes, and seruants n.

And albeit I can hardly be brought to do it; yet becausc it is true, I wil confesse against my selfe my wicked-
o Psal. 32, 5. nes o, that so the sooner I maie obteine mercie at thine hand.

But what shal I, sinner that I am,
p Ps. 25, 11. Psal. 40, 11. 12. ful of al manner shame and infamie, what shal I saie? Surelie I haue
Psalm 51, 1. 2. 3. nothing to saie, but euen this: I haue sinned, Lord, I haue sinned, take mercie on me p, forgiue me; suffer me yet

a

a while to bewaile my wretchednes, before I passe ouer into the land of darkenes, couered with the shadowe of death [q].

For what els doest thou of a giltie and miserable man require, but that he afflict, and humble himselfe for his sinnes [r]?

For of true repentance, and humbling of the minde, ariseth hope of pardon [s]; the trobled conscience is reconciled vnto God [t]; the fauor of God which was lost is recouered [u]; man is preserued from ỹ vengeance to come [x]; and with an holie kisse both God, and the sorowful soule do meete together [y].

I saie, the vnfained repentance of sinnes committed is the accepted sacrifice vnto thee, O Lord, sauoring more sweetelie in thine eares than doth the perfume of frankincense [z]. This is the sweete ointment which thou, who neuer despisest the trobled and humbled minde of man [a], wouldest should be powred vpon thine holie feete [b]. This is the place of refuge against the rage of the enimie [c]; here it is amended and washt awaie whatsoeuer els where was polluted, and defiled [d].

q Iob.10,21 22.

r Eze.18,21. 22. Ezec.32,14 15.

s Psal.32,5. Psal.51, 17.

t Heb.9, 14.

u Zach.1, 3.

x Matt.3,7. 8.

y Luke. 15, verse. 20.

z Ps.51, 16. 17. 19.

a Psa.147,3.

b Luk.7, 37 38.

c Ps.138, 6. 7.

d Psal.51,2. 7. 1.Cor.6, 11.

Men

Chap. 59.

Men carnalie minded finde no fauor before God.

LORD.

SOnne, my fauor is more pretious, than that it wil medle with outwarde things, and earthlie pleasures [a].

Wherfore thou must cast off what soeuer is a let therevnto [b], if thou wouldest be replenished with the same.

Leaue companie [c]; loue to dwel by thy selfe alone; auoide communication; but powre out godlie praiers before the Lorde [d], that thy minde maie be stirred vp vnto godlines, and kept from sinne.

Despise euen the whole world, and prefer the calling of God before al outward things [e]. For doubtles thou canst not both serue me, and delight in transitorie things too [f].

Thou must leaue thine acquaintance, and deare freends [g]; and cal awaie thy minde from al worldlie pleasure [h]. So doth Peter admonish the disciples of Christ, that they behaue

[a] Ioh. 14, 27 Iohn. 16, 33. Phil. 4, 10. 11. 12.
[b] Luk. 9, 23 Iohn. 8, 54.
[c] Matt. 6, 6. Matt. 14, 23.
[d] Luk. 18, 1. 2, &c. 1. Thes. 5, 17 18.
[e] Luk. 9, 59. 1. Iohn. 2, 15. 16.
[f] Mat. 6, 24.
[g] Luk. 9, 23. 24. Luke. 14, 26. 27. Ioh. 12, 25 26.
[h] 1. Ioh. 2, 15 16.

haue themſelues in this world as pilgrims, and ſtrangers [i].

O with what a faith & confidence ſhal he die, who is not kept back with the deſire of anie earthlie thing [k]!

But no ſicke man can haue ſuch a minde; neither doth the carnal man perceaue the libertie of him who is ſpiritual [l].

But if he wil become ſpiritual, he muſt renounce both ſtrangers, and nigh freends alſo [m], and take heede of none more than of himſelfe [n].

If thou haſt perfectlie ſubdued thy ſelfe [o], thou ſhalt with more eaſe vanquiſh other things. For that is true victorie, to triumph ouer a mans ſelfe.

For he, who hath his minde ſo in ſubiection, that both his deſire obeieth reaſon, and his reaſon fulfilleth my commandements in al things, is doubtles both a conqueror of himſelfe [p], & alſo a Lord of the world [q]: to which top of perfection if thou wouldeſt clime, thou muſt manfulie begin, and laie the axe to the roote [r], ſo to cut off euen by the roote al hidden and immoderate loue, both of thy ſelfe, and alſo of euerie priuate and carnal good thing.

For

i 1. Pet. 2, 11

k Gal. 6, 14. Rom. 8, 35. 36. Phil. 3, 20.

l Rom. 8, 5. 1. Cor. 2, 14. 15. 16.

m Matth. 10, verſe. 37.

n Rom. 7, 23 1. Cor. 2, 14.

o Marke. 8, verſe. 34.

p Matth 5, verſe. 38. 39.

q Rom 8, 37

r Mat. 3, 10.

For of this immoderate ſelfe-loue onlie depẽdeth almoſt al that a man muſt vtterlie roote vp [s]: which vice being once ſubdued, great peace, and perpetual quietnes wil enſue [t].

But, for that fewe do endeuor perfectlie to mortifie [u] and altogether to forſake themſelues [x], it commeth to paſſe that manie do remaine ſnarled within [y], and cannot in ſpirit riſe aboue themſelues.

But he that freelie would liue with me, muſt mortifie and ſlaie al wicked and intemperate affections of his minde [z]; and ſtick to nothing created ouer greedilie [a].

[s] Matth. 7, 3. 4.
[t] Mat. 11, 29
[u] Rom. 6, 3. Coloſſ. 3, 5.
[x] Eph. 4, 22. 23. 24.
[y] James 4, 1. 2 3.
[z] Gal. 5, 19. 20. 11.
[a] 1. Ioh. 2, 15 16. Philip. 3, 7. 8. 1. Cor. 7, 29. 30. 31.

Chap. 60.

The diuers working of Nature, and of Grace.

LORD.

MY ſonne, conſider diligentlie the diuers motions betwene Nature and Grace. For after ſo ſubtile, and contrarie a manner their motions be, that hardlie they can be diſcerned but of the ſpiritual, and illuminated man [a].

[a] 1. Cor. 2, verſe. 14.

Al

Al men couet in deede that which is good, yea and pretend a color of goodnes in their deedes, and saiengs: therefore vnder the showe of that which good is manie are deceaued.

Nature is craftie, and carrieth awaie, intrappeth, and deceaueth manie a man; yea and it would alwaies be the end of actions [b]: But Grace dealeth simplie, and declineth from al kinde of euil; vseth no deceit; doth al things plainlie for Gods sake, and resteth in him vnto the end [c].

Nature refuseth to die [d], to be kept downe, to be ouercome, to be in subiection, and to be kept vnder: Grace studieth to be mortified [e]; striueth against appetite [f]; coueteth to be brought in subiection, & to be ouercome [g]; wil not vse hir libertie [h]; loueth to be kept in awe; wil not lord ouer anie; but is readie euermore to liue, to abide to be vnder God, yea and for Gods cause humblie to obeie euerie man [i].

Nature seeketh after profit [k], and considereth what lucre maie be gotten by another: but Grace doth note rather what maie benefit others [l], than profit hir selfe.

Nature is glad when she is had in honor,

[b] Rom. 1, 20 21. Rom. 10, 3. 4.
[c] 1. Cor. 13, verse. 1. 2. 1. Cor. 15, 30 31. 32.
[d] Matth. 26, verse. 69. 70. Luk. 22, 55. 56. 57. Iohn. 21, 18. Rom. 7, 15. 16, &c.
[e] Gal. 6, 14.
[f] Rom. 7, 22 23.
[g] Ephes. 5, 9. 1. Pet. 2, 11. 12.
[h] 1. Co. 6, 12 13.
[i] 1. Co 13, 3. 4, &c.
[k] Matth. 19, verse. 21. 22.
[l] 1. Cor. 9, 12 15. 1. Cor. 10, 33 Colos. 3, 1. 2.

honor, & commended among men [m]: but Grace aſcribeth al glorie and praiſe vnto God [n].

Nature feareth reproch and contempt [o]: but Grace is glad to be rebuked for the Name of Chriſt [p].

Nature loueth eaſe and quietnes of bodie [q]: Grace cannot be idle, but willinglie ſetteth hir ſelfe to labor [r].

Nature ſeeketh after curious, and goodlie, and abhorreth from baſe & groſſe things [s]: Grace is delighted with ſimple and baſe things, deſpiſeth not rough, neither refuſeth to put on old rags [t].

Nature reſpecteth tranſitorie things [u], reioiceth at worldlie gaine, fretteth at loſſe, and at euery deſpiteful worde is out of quiet: but Grace hath reſpect vnto heauenlie things, cleaueth not to the world [x], at loſſe is not trobled [y], nor diſquieted at ſharpe wordes [z]. Becauſe hir treaſure is repoſed in heauen, where nothing periſheth [a].

Nature is couetous, & more gladlie taketh than giueth [b], louing priuate gaine: but Grace is bountiful [c], and liberal, ſhunneth priuate commoditie, is content with litle [d], iudging it better to giue than to receaue.

Nature

[m] Ioh. 5,44. Iohn 12,43
[n] Acts. 12, 21. 22. 23. 1. Co. 10,31 Coloſſ. 3,17
[o] Acts. 14, 13. 14 15. Luk. 18,18
[p] Acts. 5,41. Matth 5,10.
[q] Mat. 25,8. 18
[r] 1. Cor. 15, verſe. 30. 32. 2. Co. 11, 23 24.
[s] Luk. 16,19
[t] Phil. 4, 11. 12. 2. Co. 11, 27
[u] 1. Tim. 6, 7. 8. Luk. 12, 16 17, &c.
[x] Lu. 12, 22. 23.
[y] 1. Co. 13, 7
[z] Mat. 5, 11.
[a] Mat. 6, 20.
[b] 1 Cor. 6, 9. 10.
[c] 1. Cor. 13, 4
[d] Act. 20, 33 34.

Nature is bent vnto the world [e], vnto the flesh, vnto vanitie, and to vagaries: but Grace allureth vnto God and vnto wel doing; biddeth al creatures fare-wel, flieth the world, abhorreth the desires of the flesh [f], abstaineth from idle gaddings, and blusheth to be seene abroad.

[e] Gen.6, 5.

[f] 1.Ioh.2,15 16. 1.Cor.7,31. Galat.5,19. 20.

Nature seeketh outward solace, by whose allurements it may be delighted [g]: but Grace seeketh comfort at God alone, and delighteth hir selfe in the chiefe good [h] aboue al visible things.

[g] Luk.15,13

[h] 1.Cor.1,31

Nature doth al for gaine, nothing franklie; and stil looketh either for as good a reward or greater, and hopeth either for praise or for fauor in respect of benefits conferred; finalie it coueteth to haue hir deedes, and gifts to be greatlie accounted of [i]: but Grace hunteth after no worldlie thing, neither looketh for anie recompense besides God alone; nor yet coueteth moe temporal things than are necessarie for the attainement of euerlasting life [k].

[i] Matth.6,1. 2.

[k] 1.Tim.6,7 8.

Nature glorieth in the multitude of freends, and kinsfolke, & boasteth in the nobilitie of stock, & ancestors; fauoreth the mightie, flattereth the wealthie;

wealthie; and loueth hir equals: but
[l] Mat. 5, 44. Grace loueth euen hir enimies [l],
45. braggeth not of manie freends, neither yet reſpecteth the place, or ſtock
[m] Ioh. 8, 33. whence ſhe was borne [m], vnles the greater virtue and godlines floriſhed there. This Grace fauoreth the poore more than the rich; lamenteth the caſe of the innocent more than of the mightie; delighteth in the true not in the deceitful; and alwaies exhorteth good men to folowe chieflie
[n] 1. Cor. 12, the moſt excellent giftes [n], and to
verſe. 31. expreſſe the Sonne of God in their
[o] Epheſ. 5, 1. manners [o].

Nature quicklie complaineth of
[p] Mat. 6, 32. wante and pouertie [p]: Grace con-
[q] Rom. 8, 35 ſtantlie endureth neede [q].
2. Cor. 11. 27

Nature referreth al to hir ſelfe, & ſtriueth and contendeth for hir ſelfe: but Grace referreth al things vnto
[r] 1. Cor. 10, the glorie of GOD [r], whence ſhe
verſe. 31. ſprang [ſ]; aſcribeth no goodnes to hir
Coloſ. 3, 17 ſelfe, is not arrogant [t], nor conten-
[ſ] Iam. 1, 18. tious, neither yet preferreth hir owne
1. Iohn 3, 9. opinion before others, but in al ſtu-
Iohn. 1, 12. die and ſearching of the truth ſub-
13. mitteth hir ſelfe to the wiſdome, and
[t] 1. Cor. 13, iudgement of God.
verſe. 4.
5.
6. Nature coueteth greedilie to knowe, and to heare newes, and ſecrets,

crets, loueth outwardlie to appeare, and to trie much by the ſenſes; and finalie deſireth to be knowen, and to do ſuch things, as maie bring hir fame and glorie of the world [u].

But Grace ſeeketh not after newes, and curious knowledge [x]. Both becauſe it proceedeth altogether from the old corruption of man [y], and alſo for that in deede there is no newe or durable thing vpon earth [z]. And therfore it teacheth men to abſteine from fooliſh pleaſure [a]; to ſhun vaine glorie [b]: modeſtlie to conceale ſuch things as ſeeme praiſe-worthie, and to be had in admiration for their excellencie [c]; and of euerie thing, and knowledge to get profit, and to ſeeke the glorie of God [d]. Finalie ſhe deſireth to haue neither hir ſelfe, nor hirs to be praiſed [e], but God, who of meere goodwil imparteth al things vpon vs [f], to be thanked for his benefits [g].

This Grace is a light ſet aboue Nature, and a certaine ſingular gift of God, a note proper to the elect, and pledge of euerlaſting life, which lifteth a man from earthlie to the loue of heauenlie things [h], and of a carnal makes a ſpiritual man [i].

And

[u] Ioh. 5, 44. Iohn. 12, 43
[x] Eccl. 3, 22 23. 24.
[y] Gen. 6, 5.
[z] 1. Cor. 7, 31. 1. Iohn. 2, 15 16. 17.
[a] Ier. 9, 23.
[b] Gal. 5, 26.
[c] 1. Cor. 13, verſe. 4.
[d] Coloſſ. 3, verſe. 17.
[e] 1. Cor. 4, 6 7.
[f] Iam. 1, 17.
[g] 1. Theſſ. 5, verſe. 18.
[h] Coloſ 3, 1. 2.
[i] Rom. 8, 1. 2. 1. Cor. 2, 10. 11, &c. Galat. 4, 6.

[k] 2. Co. 4, 16 17. 18. [l] Eph. 4, 22. 23. 24. Coloss. 3, 9. 10.

And therfore the more Nature is pressed downe, and tied vp, the more Grace is inspired [k], & the innerman with newe gifts after the image of God is renewed euerie daie [l].

Chap. 61.

Of the corruption of Nature; and power of Gods heauenlie Grace.

SERVANT.

[a] Gen. 1, 26. 27. Gen. 5, 1. Wisd. 2, 23. Eccl. 17, 1. 2. 3. 1. Cor. 11, 7. Coloss. 3, 10 [b] Luk. 9, 23 [c] Gen. 6, 5.

Lord, my GOD, who hast created mee after thy owne image [a], giue me such Grace (which is most excellent, and necessarie vnto saluation as thou hast shewen [b]), that I maie subdue my wicked Nature, drawing me alwaies vnto sinne and destruction [c].

[d] Rom. 7, 23

For I see in my flesh the lawe of sinne, rebelling against the lawe of my minde [d], and leading me captiue to the satisfieng of my desire in many things, so that without the assistance of thy most heauenlie Grace, powred zelouslie into my minde, I am vnable to resist the assaults thereof.

Yea, Lord, I lacke thy Grace, and that much Grace of thine, whereby my

my Nature proane vnto al impietie euen from my youth [c], maie be subdued, and ouercome. For Nature being fallen through the offence of the first man, and defiled through sinne, the punishment therof hath redounded vnto al mankind. So that nature, which at the first thou didest make good and righteous, is now counted for the sinne, and infirmitie of the corrupt Nature, inasmuch as the motion left vnto it tendeth alwaies vnto euil, and inferior things [f]. For, as touching that litle power which abideth in ỹ same [g], that is like a certaine sparkle raked vp in the ashes.

This is that natural reason, enclosed about with blacke darknes, yet so that somewhat stil it can discerne, & iudge betweene good and euil, betweene truth and falsehood [h], although it haue no power to fulfil that which it alloweth [i], neither enioieth a perfect light of the truth [k], with soundnes of hir affections.

Hence, O my God, is it, that, as touching the inward man, I am delighted with thy law [l], knowing that thy statutes are good, righteous, holie [m], and that they reproue euil & wickednes, and teach what is to be auoided.

[c] Gen. 8, 21. Matt. 15, 19.
[f] Wisd. 9, 15 Rom. 7, 14. 15. 18.
[g] Iohn. 1, 5. 2. Pet. 1, 19.
[h] Rom. 7, 14 15, &c.
[i] Phil. 2, 13. 2. Cor. 3, 5.
[k] Mat. 6, 22. 23.
[l] Rom. 7, 22
[m] 1. Tim. 1, 8 Rom 7, 12. 13. 18.

Rom. 7, 23. auoided. But in my flesh I serue the lawe of sinne whilest I obeie the appetite more than reason.

18. Hence it is, that to wil is present
n Ps. 104, 29 with me, but alas I finde no meanes
o Rom. 7, 15 to performe. Hereof it is that often-
p Wisd. 9, 15 times I purpose to doo manie things
q Phil. 2, 13. wel; but because thine heauenlie fa-
r Iohn. 15, 4. uor is wanting n which maie helpe
5. mine infirmitie, by a litle resistance I
r Phil. 4, 13. slide back, and tire. Yea hereof it is,
s Rom. 5, 20 that I knowe in deede the waie of
21. righteousnes, and see as in a glasse
u Rom. 3, 20 Galat. 2, 16 what my dutie is o, but through the
Rom. 11, 5. waight of my sinne p I haue no power
6. to arise vnto perfection.
x Ro. 11, 17. O Lord, how greatlie doo I lacke
18. thy Grace both to begin what good
y 1. Cor. 1, 19 is, & also to proceede thorouglie in
20. goodnes q. For without it can I doo
z Luk. 12, 16 nothing r; through the help thereof
17, &c. I can doo al things in thee s.
Luk. 16, 22. O heauenlie grace in deede t, with-
23. out which neither the merites of
a 2. Sam. 14, verse. 25 man u, nor the gifts of Nature are of
2. Sam. 18, 9. price x. O Lord, without thy Grace
10. neither learning y, neither riches z,
b 1. Sam. 17, verse. 4 neither beautie a, nor strength b, nor
5. wit, neither eloquence c is of anie
7. waight before thee.
50. For the gifts of Nature are cõmon
c Acts, 12, 21 to
22.
23.

to the wicked as wel as to the good [d]: but Grace is a gift peculiar onlie to the elect [e], which who so hath, are counted meete and woorthie eternal life. Finalie it is so excellent, that without it neither the gift of prophesie, nor the working of miracles [f], neither the profound knowledge of secret things, is anie thing worth: yea neither faith, nor hope, nor anie other virtues are accepted in thy sight without loue and Grace [g].

O blessed Grace, which makest him rich with virtues, who is poore in spirit [h]; and him humble of minde, who is rich for goodes [i]: Come, come downe to me, fil me earlie with thy comfort, that my minde for wearines and hunger doo not faint.

O Lord, I beseech thee, impart thy Grace vpon me [k]: that is sufficient for me [l], though I haue nought els that Nature would require. Yea, I protest, if that be with me, I wil dread no tentation, nor troble whatsoeuer [m], that is my strength [n], that bringeth counsel and helpe [o]: yea it is both mightier than al enimies [p], and wiser than the prudent [q].

It is the mistres of truth, [e]y teacher of discipline, the light of the minde [r], the

[d] Iere. 9, 23. Psal. 73, 2. 3.
[e] Rom. 11, 5 6.
[f] Mat. 7, 22.
[g] 1. Co. 13, 1 2, &c.
[h] Matt. 5, 3.
[i] Ro. 11, 20.
[k] Luk. 1, 30. 48.
[l] 2. Cor. 12. verse. 9.
[m] Psal. 23, 4. Rom. 8, 35.
[n] Psal. 18, 2.
[o] Ps. 19, 14.
[p] Rom 8, 31
[q] 1. Cor. 1, verse. 19. 20.
[r] Mat. 11, 25. 26. Luk. 10, 21.

the comfort in affliction, the expeller of sadnes, the remoouer awaie of care [f], the nourisher of religion; the mother of teares: at a worde, without it what am I but withered wood, & a roote most vnprofitable, and to be cast awaie [t]?

f Psal. 80, 3. 4. 7. 19.
t Iohn. 15, 4. 5. 6.

Wherefore, O Lord, let this thy Grace both go afore, and also folow me, whereby I maie continualie applie my self vnto wel-doing through Iesus Christ thy Sonne, *Amen.*

Chap. 62.

That we ought to denie our selues, and to imitate Christ by the crosse.

LORD.

THE more thou leaueſt thy ſelfe [a], my ſonne, the nigher thou commeſt vnto me [b].

a Luk. 9, 23
b 2 Co. 4, 16

As outwardlie to coute nothing, cauſeth inward peace: ſo inwardlie to forſake ones ſelfe, ioineth man to God [c].

My minde is that thou learne a perfect denial of thy ſelfe in my wil, and that without al contradiction or muttering [d]. Folowe thou me [e]: I am the waie, the truth, and the life [f].

c Luk 9, 24.
d Matt 9, 9. Matt. 19, 27.
e Ioh. 21, 19. 22.
f Ioh. 14, 6

With-

Without a waie men walk not; without a truth they know not; without a life they liue not. I am ỹ waie wherein thou muſt walke; the truth wherevnto thou muſt ſticke; the life for which thou muſt hope. I am the waie inuiolable; the truth, vnfallible; the life euerlaſting. I am the right waie; the chiefeſt truth; the true life, the bleſſed life, the life vncreate.

If thou go forwarde in my waie, thou ſhalt know the truth; and the truth ſhal ſo make thee free [g], that thou ſhalt attaine vnto euerlaſting life. [g] Ioh. 8, 32. 36.

If thou wouldeſt enter into life, keepe the commandements [h]; If thou wouldeſt know the truth, beleeue me [i]; If thou wouldeſt be perfect, ſel al [k]; Wouldeſt thou be my diſciple? then denie thy ſelfe [l]: Wouldeſt thou attaine vnto a bleſſed life; then deſpiſe the life preſent [m]. Wouldeſt thou be extolled in heauen? then debaſe thy ſelfe on earth [n]. Wouldeſt thou raigne with me? then ſuffer with me [o]. For onelie the ſeruants of the croſſe do finde the waie of happines, and of true life [p]. [h] Mat. 19, 17 [i] Iohn. 8, 31. 32. [k] Mat. 19, 21 [l] Luk. 9, 23. [m] Ioh. 12, 25 [n] Luk. 18, 13 [o] 2. Tim. 2, verſe. 12. Rom 8, 35. [p] Actes 14, verſe. 22.

SERVANT. O Lorde Ieſu Chriſt, foraſmuch as thy waie is narow [q] & odious [q] Mat. 7, 13. 14.

r Ioh. 15, 18. 19. 20. odious to the world [r], giue me grace with thee to despise the world [r]. For neither is the seruant greater than
s 1. Ioh. 2, 15 16. 17. the Lord, nor the disciple aboue the maister [s].

t Matth. 10, verse. 24. Luke. 6, 40. Iohn. 13, 16 Iohn. 16, 20. u Psa. 119, 9. Psal. 25, 12. 14. Let thy seruant be exercised in thy waie, because therein my saluation, & true holines doth consist [u]. Whatsoeuer I reade, or heare without the same, can neuer fullie recreat or delight me [x].

x Ps. 119, 14. 103 111. 127. y Matt. 7. 24 25. Iames. 1, 25 z Ioh. 14, 21 a Matth. 25, verse. 34. LORD. Sonne, seeing thou haste read, and knowest al these things, blessed shalt thou be, if thou fulfil them [y]. He that vnderstandeth and fulfilleth al my commandements, loueth me, and I wil loue him againe [z], and reueale my selfe vnto him, and bring it so to passe that he shal sit with me in the kingdome of my Father [a].

b Psa. 89, 28. 33. SERVANT. Grant therefore, Lord, that what thou hast saide and promised, maie come to me [b].

c Luk. 21, 19 From thine hands I haue receaued the crosse, I wil beare the same euen to the death, as thou hast enioined me [c].

d Actes. 14, verse. 22. Doubtles the life of a true Christian, is the crosse; but that is the waie into heauen [d]: neither backward, nor from

from our course we maie not go [e].

Eigh brethren let vs proceede together: Iesus wilbe with vs [f]; for Iesus sake, we haue taken this crosse vpō vs, let vs perseuere in ȳ crosse for Iesus sake [g]. He wil help vs, who is our capitaine, and goeth afore vs [h].

Lo, our King goeth in before vs fighting on our behalfe [i]. Let vs folowe manfulie [k], let no man be dismaied; let vs euen valiantlie appoint to die in battel [l]; neuer let vs staine our honor by flieng frō the crosse [m].

Chap.63.

That we should take heede of despaire, though we fal sometime.

LORD.

SOnne, patience, and repentance in aduersitie [a], doth more please mee than much ioie, and deuotion in prosperitie.

Why art thou vexed at so smal a thing spoken against thee? the which were it greater should not mooue thee [b].

Care not for this, it is no newe thing, nor the first, and shal not be the last, if thou liue longer.

O.I. Thou

[e] Luk.9,62.
[f] Matth.28, verse. 20. Ioh.16, 22.
[g] Mat.5,11. Iohn.15,19. 20. 1.Pet.2, 21. 22. 23.
[h] Phil.2, 5. 6. 7. 8.
[i] Heb.12,1. 2. 3. 4. Reu.17, 14.
[k] Ps.27, 14.
[l] 1. Tim.1, verse. 18. 1 Tim.6,12 2.Tim.2, 3.
[m] Luk. 9,26
[a] Esai. 30,15 Luk.21, 19.
[b] Matt.5,11.
[c] Heb.12,3. 1.Pet.2, 21. 22.

Thou art man good inough, while
d Matth. 26, verse. 33. 35. Luk. 22, 33. prosperitie doth last [d]; yea thou canst giue counsel also to others, and encourage them with words: but when sudden aduersitie is at hand, thou art
e Matth. 26, verse. 69. 70. Luk. 22, 56. 57. straight waie without both counsel and courage [e].

f Ps. 119, 67 71. Prou. 3, 11. 12. Hebr. 12, 7. 8. 9. Waigh what thy frailtie is, of which thou hast proofe oftentimes in litle chances. Notwithstanding these and such like, are good for thee [f].

g Rom. 12, verse. 12. Iames. 1, 1. 2. Cast these things out of thy mind, as thou knowest thou shouldest doo; and if they touch thee, endeuor that they neuer ouerthrowe thee, nor ouer troble thee: at the lest wise beare them patientlie [g], if thou canst not ioiefulie.

h Mat. 18, 6. 7. Mark. 9, 42. Luke. 17, 1. 2. Now if thou heare such things against thy wil, and conceaueest indignation thereat, bridle thy selfe, and take heede that nothing slip out of thy mouth, wherebie the litle ones maie be offended [h]. So wil both this perturbation of thine quicklie be setled, and the griefe of minde, through the returne of Gods grace, be turned into ioie.

i Psa. 50, 15. Psal. 91, 15. Esaie. 49, 8. I yet liue, saith the Lord, readie to helpe, and extraordinarilie to comfort thee, if thou cal vpon me [i] religiouslie

ouslie in faith [k].

Be thou patient, and prepare thy selfe to greater troubles [l]. Thou must not therefore be out of hart, though thou see thy selfe greatlie to be afflicted, & tempted grieuouslie [m]. Thou art a man, no God; neither Angel, but flesh.

Thinkest thou alwaies to abide in one and the same state of godlines? when neither the Angel in heauen [n], nor Adam the first man in paradise [o] could, for both fel quicklie?

I am he who wil both strengthen the mourners with health [p], and exalt vnto my dignitie such as acknowledge their owne weakenes [q].

SERVANT. O Lord, for thy wordes, more sweete to me than honie, & y honie-combe [r], I thank thee.

Alas, in such calamitie and troubles what should I doo, didest not thou strengthen mee with this ghostlie speech [s]!

So that at length I maie come vnto the port of saluation, what skilleth it what and how great things I endure [t]?

O Lord, grant me a good end; and a blessed departure out of this life: O my God, remember me [u], & guide

[k] Mat.21,22 Iames.1, 6.
[l] Ps.27, 14. Psal.31, 24. 1.Co.16,13
[m] 1.Cor.10, verse. 13. Iames.1, 1. 2.
[n] Iob.4,18 2.Pet.2, 4. Iude.6.
[o] Gen.3,17.
[p] Ps.113, 7.
[q] Ps.145,19 Luke.1, 52.
[r] Psal. 119, verse. 103.
[s] Psal.119, verse. 92.
[t] Rom.8,18. 35. 36.
[u] Luke. 23, verse. 42.

2. me

me the right way into thy kingdome, *Amen.*

Chap. 64.

That high matters, and ſecret iudgements of God ſhould not be ſearcht after.

OF hard matters, my ſonne, and of the ſecret iudgementes of God take heed thou diſpute not [a]. I ſaie reaſon not either why this man is ſo reiected, or that man in ſuch fauor [b]; why this man is ſo miſerablie afflicted, that man ſo highlie aduanced.

[a] Prou. 25, 2 Ecclus. 3, 22 23. 24.

[b] Rom. 11, verſe. 18. 19.

Theſe things are beyond the reach of man; neither is anie reaſon, or diſputation meete inough to ſearch out the counſel of the Almightie [c].

[c] Eſa. 40, 28

Therefore, when either the enimie doth bring theſe thinges into thy minde, or els ſome curious felowes enquire of thee, anſwere with the Prophet [d]: Righteous art thou, O Lord, and iuſt are thy iudgements. Againe, ſaie, [e] The iudgements of the Lord are truth, they are righteous altogether.

[d] Pſal. 119, verſe. 137.

[e] Pſal. 19, 9.

For my iudgements are to be fea-

red,

red, not to be discussed, in asmuch as they are aboue the capacitie of mã [f]. [f] Ro.11,33.

Do thou neither enquire, nor dispute touching the merits of saincts, who either was more holie in the world, or is more glorious in heauen. For these things oftentimes breede strife, and vaine contentions [g], yea and moreouer they nourish pride, & ambition, whereof spring enuie, and discordes [h], whiles one doth proudlie contende one to be more holie, and religious than another. [g] 1.Tim.1,4 [h] 1.Tim.6,4 5.

The desire to learne, and to finde out these things gets no profit at al; but displeasure of the saincts. For I am not the God of dissention, but the God of peace [i]; which peace consisteth in true modestie [k], not in arrogancie of minde [l]. [i] 1.Cor.14, verse. 33. [k] Mat.11,29 [l] Esai 57,21

Some through good wil are more enclined toward these than toward those: but that doo they rather of humane affection, than of heauenlie [m]. [m] 1.Cor.3,3 4. 5.

I am he who made al the saincts [n], who haue endowed them with gifts [o], and exalted them to glorie [p]; I know what euerie one hath deserued, I preuented them with most liberal blessings [q]; I before the world began fore-knew who were to be loued [r]; I [n] Gen.2, 9, [o] Iam.1,17. [p] Ioh.17,22 [q] Psal.21, 3. Matth.5,45. [r] Rom.8, 28 29. 30. 2.Tim.1, 9.

3. choase

[s] Ioh. 15, 16. choase them out of the world [s], not
[t] Rom. 8, 30 they me; I, of my great fauor, called
[u] Iere. 31, 3. them [t], and drew them [u] mercifulie
Iohn. 6, 44. 65. vnto me; I lead them through mani-
[x] Heb. 11, 32 33. fold tentations [x], and powred most
34. singular comforts vpon them [y]; I
[y] Ps. 94, 19. gaue them power to perseuere [z], and
2. Cor. 1, 7. crowned their patience [a]; I knowe
2. Cor. 7, 4. 5. both the first and the last [b]; I loue al
6. men most wonderfulie [c]; I am to be
7. praised in al my saintes [d] and in each
[z] Phil. 1, 12. 13. of them honored and glorified, who
14. haue so gloriouslie exalted such as I
Phil. 2, 30. did predestinate [e], and that without
[a] 2. Tim. 2, verse. 12. anie merites at al which they had
Reu. 2, 26. done [f].
[b] Mat. 19, 30 Therefore who so despiseth euen
[c] Mat. 5, 45. the least of my seruants, doth not ho-
1. Tim 2, 4. nor the great [g]. Because I haue made
[d] Psa. 148, 1. 2, &c. the smal as wel as the great; so that
Psal. 150, 1. 2, &c. he who derogates from anie of the
[e] Rom. 8, 30 saincts, derogates from me, and from
Ephes. 1, 4. 5. al the partakers of the celestial king-
[f] 2. Tim. 1, 9 dome.
[g] Mat. 10, 40 Mat. 18, 10. Matt. 25, 45. Luk. 10, 16. For al are one through the band of
[h] Ro. 12, 4. loue, they al thinke one thing, they
[i] Exo. 32, 32 minde one thing, and they loue al as one [h].

Yea, which is far more strange, they loue me more than themselues, or anie merites of their owne [i]. For being

being rauished aboue themselues, & carried awaie frō al selfe-loue, they proceede wholie into the loue of me, so that nothing can either turne them awaie, or keepe them downe [k]. For being ful of eternal truth, they burne with ỹ fire of loue vnquenchable.

[k] Rom. 5, 3. 4. 5. Rom. 8, 35. 36.

Let therefore carnal, and fleshlie men, who know nothing but how to loue their priuate ioies [l], surcesse from prating about the state of the godlie [m]. For they ad vnto, and diminish from their praises according as in affection they are inclined, not as pleaseth the eternal truth.

[l] 1. Co. 13, 5.

[m] 1. Cor. 2, verse. 14.

Manie are ignorant; but they especialie, who being smalie inlightened, can seldome loue anie man with a perfect spiritual affection of loue [n].

[n] 1. Ioh. 2, 9. 10, &c.

Some through natural and humane affection are inclined toward these men and toward those: and as they thinke of earthlie, so they iudge of heauenlie things [o].

[o] Wisd. 9, 13 14. 15. Iohn. 8, 15. Iohn. 3, 3. 4. 5.

But vnspeakeable is the difference betweene those things which vnperfect men do dreame of, and betweene that which men spiritualie inlightened from aboue [p] do behold [q].

[p] 2. Tim. 3, verse. 16. 2. Pet. 1, 21.

[q] Mat. 13, 11. Iohn. 8, 23. 2. Cor. 2, 14. 15. 16.

Therefore my sonne, wade not curiouslie

riouſlie in thoſe matters, which paſſe
r Eccl. 3,22. the reach of thy wit [r]: but bend thy
23. whole ſtudie, that thou maiſt be
24. found the leaſt in the kingdome of
s Matth. 5,3. God [s].

Now in caſe a man knew who were either more holie for zeale, or in place more honorable than the reſt in the kingdome of heauen, what good would that knowledge bring him, but onlie to make him the more
t Eccleſ. 51, verſe. 13. humble in my ſight thereby [t], and to breake the oftener into the praiſe of my Name!

He pleaſeth God better that thinketh how great his ſinnes, and how
u Mat. 18,1. 2. litle his virtues are [u], and how far he is from the perfection of godlie men, than he doth which diſputeth about the highnes & baſenes of the ſaincts of God.

They glorie not of their owne merites, in aſmuch as they aſcribe no goodnes to themſelues, but confeſſe that whatſoeuer they haue commeth
x 1. Cor. 4,6 7. fro me [x] who haue giuen them al
y Iam. 1,17. things [y] of mine infinite mercie and loue.

z Pſa. 16,11. Ioh. 16,22. 33. And they for their partes are filled with ſuch fulnes of the Godhed, and ioie [z], that they lack no glorie, nor felici-

felicitie at al.

The saincts the more brighter in glorie, the more humble are they [a], and the nigher and deerer to me. Therefore shal you finde it written, that they cast their crownes before the throne of God [b], and, with faces toward ỹ ground before the lambe [c], worshipped him who liueth for euer and euer.

[a] 2. Cor. 12, verse. 4. 5. 10.

[b] Reu. 4, 10. 11.

[c] Reuel. 5, 8. 12. 13.

Manie reason who is greatest in the kingdome of God [d], which neuer recken whether they be themselues to be counted in the nomber of ỹ least.

[d] Mat. 18, 1. Mark. 9, 34. Luke. 9, 46.

In heauen to be euen the least is a great thing, where al be great: For al both shalbe called [e] and are [f] the children of God.

[e] Matt. 5, 9. Matth 6, 9.

[f] Mat. 13, 38 Matt. 25, 34.

He that is least shal become as a thousand [g]; and he that is an hundred yeeres old being a sinner shal die as a yong man [h].

[g] Esa. 60, 22

[h] Esa. 65, 20

For when the disciples demanded who in ỹ kingdome of heauen should be greatest, they had this answere made them [i]: Except ye be conuerted, and become as litle children, ye shal not enter into the kingdome of heauen. Whosoeuer therefore shal humble himselfe as this litle childe, the same is the greatest in the kingdome

[i] Matt. 18, 3. 4.

dome of heauen.

Wo then to them who disdaine to humble themselues with litle ones. For the gate of the kingdome of heauen is too lowe for them to enter in thereat [k]. Wo also to the rich [l], who haue their comforts in this worlde. For they shal stand howling without [m], when the poore are entered into the kingdome of God.

But ye meeke ones [n] reioice; and be glad yee poore. For yours is the kingdome of God [o], obeieng or walking in the truth.

[k] Mat. 7, 13.
[l] Luk. 6, 24.
[m] Matt. 25, verse. 41. Luk. 16, 23. 24.
[n] Matth. 11, verse. 29.
[o] Matth. 5, 3

Chap. 65.

That al our trust, and confidence must be fixed on God alone.

SERVANT.

O My Lord, wherein is mine hope fixed in this life? or what is my greatest comfort of al things which are anie where vnder the coape of heauen? Is it thou, my Lord and God, whose mercie is infinite [a]?

When was it with me either wel if thou wert absent; or il, if thou wert present [b]?

Doubtles I would choose to be rather

[a] Psa. 100, 5. Psa. 103, 11. Lam. 3, 22. 23. Ecclus. 18, 3. 4.
[b] Ps. 104, 27. 28. 29.

ther poore for thee [c], than rich without thee [d]: and rather with thee to be a pilgrime on earth [e], than without thee to possesse heauen [f].

Where thou art, there is heauen [g]; where thou art not, there is hel, and destruction [h].

Thou alone art the thing which I desire [i]; therefore neede haue I to sigh, to crie, to praie vnto thee [k].

Finalie I can trust none, that can dulie assist me in my troubles, but thee alone my God: thou art mine hope [l], thou art my confidence, thou art my comforter, in al things most faithful.

Al men seeke their owne [m]: but thou desirest naught but my welfare and profit [n]; and turnest al things for me to good.

In that thou laiest me open to tentations and troubles, it is altogether for my profit [o]. For thy woont is a thousand waies to trie such as thou louest [p]. In which trial thou oughtest no lesse to be loued, and praised, than if thou didest replenish me with al celestial comforts [q].

Wherefore in thee, my Lord and GOD, I place al mine hope, and confidence [r]; on thee doo I laie al my

[c] Matt. 5, 3.
[d] Luk. 6, 24.
Luk. 16, 24.
[e] Luk. 9, 58.
[f] Esai. 14, 12
[g] Psal. 11, 4.
[h] Ps. 104, 29.
[i] Ps. 119, 174
Psalm. 42, 1.
[k] Ps. 50, 15.
Psal. 120, 1.
[l] Psal. 18, 1. 2.
[m] Phil. 2, 4.
[n] Eze. 18, 31 32.
[o] Ps. 119, 67 71.
[p] Wisd. 3, 5. 6.
Iob. 7, 18.
Exo. 20, 18. 19. 20.
Deut. 13, 1. 2. 3.
Heb. 12, 3. 4. 5.
Acts, 14, 22
[q] Rom. 8, 35 36, &c.
[r] Psal. 31, 1.
Psalm. 71, 1.

[f] Psal.61, 2. Psal.62, 7. [t] Ps.102, 24. 25. 26. 27. Malach 3, 6. Heb.1, 10. 11. 12. [u] Psa.118, 8. 9. [x] 2.Mac.15, verse. 25. 26. 27. Ps.33.16, 17 [y] Psal.2, 1. 2. 3. 4. [z] 1.Co.1, 20 [a] Luk.16, 24 [b] Ps.127, 1. [c] Ps.104, 29. Hos.13, 10. 11. [d] 1.Cor.15, verse. 28. [e] Psal.25, 1. [f] Psal.31, 1. Psal.71, 1. [g] 2.Cor.1, 3 [h] 1.Co.3, 16. 17. 1.Cor.6, 19 20. [i] Psal.51, 1.

my calamities and trobles [f]. For without thee whatsoeuer I behold is al fraile and transitorie [t].

For neither can freends profit [u]; nor strong men, helpe [x]; nor wise men, counsel wel [y]; nor learned bookes, comfort [z]; nor riches, saue [a]; nor secret place, hide [b]; vnles thou be present, and helpe, strengthen, comfort, instruct and keepe.

For whatsoeuer seemes to belong to the attainement of peace and felicitie, without thee is nothing, and brings in deede no felicitie at al [c].

So that thou art the cheefest end [d], the perfection of life, and the profoundnes of speech; in thee to trust aboue al things is the chiefest comfort of thy seruants.

On thee doo I looke [e]; in thee doo I trust [f], O my God, and Father of mercie [g].

Blesse, make my soule holie with celestial happines, that it may be thy sacred habitation, and seate of eternal glorie, a temple pure from al filthines [h], which maie offend the eies of thy Maiestie.

O Lord, according to the greatnes of thy mercie, and according to the multitude of thy compassions [i] looke

vpon

vpon me; and heare the ſupplication of thy poore ſeruant [k], liuing far off a baniſhed man in a ſauadge contrie [l].

Protect, and keepe the ſoule of thy poore ſeruant [m] among ſo manie dangers of this mortal life; and bring me by the conduction of thy fauor into the contrie of eternal glorie [n] through the waie of peace [o], *Amen.*

[k] Pſal. 34, 6.
[l] Gen. 47, 9. Heb. 11, 13. 14. 15. 16.
[m] Pſal. 71, 3.
[n] Reu. 21, 23
[o] Luk. 1, 79.

1. Tim. 1, 17.

Now vnto the King euerlaſting, immortal, inuiſible, vnto God onlie wiſe, be honor, and glorie for euer and euer,
Amen.

Faultes eſcaped in *the Printing.*

Pag.	*Line.*	*Fault.*	*Correction.*
59	23	laie	laied
189	23	gaine, it is	gaue, it was
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Certaine ſpecial praiers

contained in this Booke.

Vſe, if thou wilt

1. Praiſe God for his benefits, in the third booke. — chap.6, page.121. chap.10, page.133. chap.12, page.137. chap.40, page.198. chap.47, page.213.

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- grace to cal the benefits of God into mind, in the third booke, chap. 25, pag.167.
- grace to contemne the world, pag.209.
- grace to doe the wil of God, in ỹ 1. booke, cha. 19, p.37. booke 3. chap. 18, pag.151, 154.
- grace to hope in God, & to loue him aboue al things. booke 3, ch.24, pag.163.
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Vſe, if thou wilt praie vnto God,

- For
  - cha.35, pag.185. ch.51, pag.220.
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This discourse is diuided into three parts or Bookes, the first whereof hath 25. Chapters, whose contents be these.

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2 Against vaine glorie in spiritual things. 3.

3 Of true knowledge, or knowledge of the truth. 6.

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9 For obedience & subiection. 16.

10 Against idle meetings, and vaine talke. 18

11 How to come vnto quietnes in mind, and to a godlie life. 19.

12 Of the profit gotten by aduersitie. 22.

13 That no man either is, or hath bin without tentation; and how to suffer, and resist the same. 23.

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15 Of

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of William Seres.

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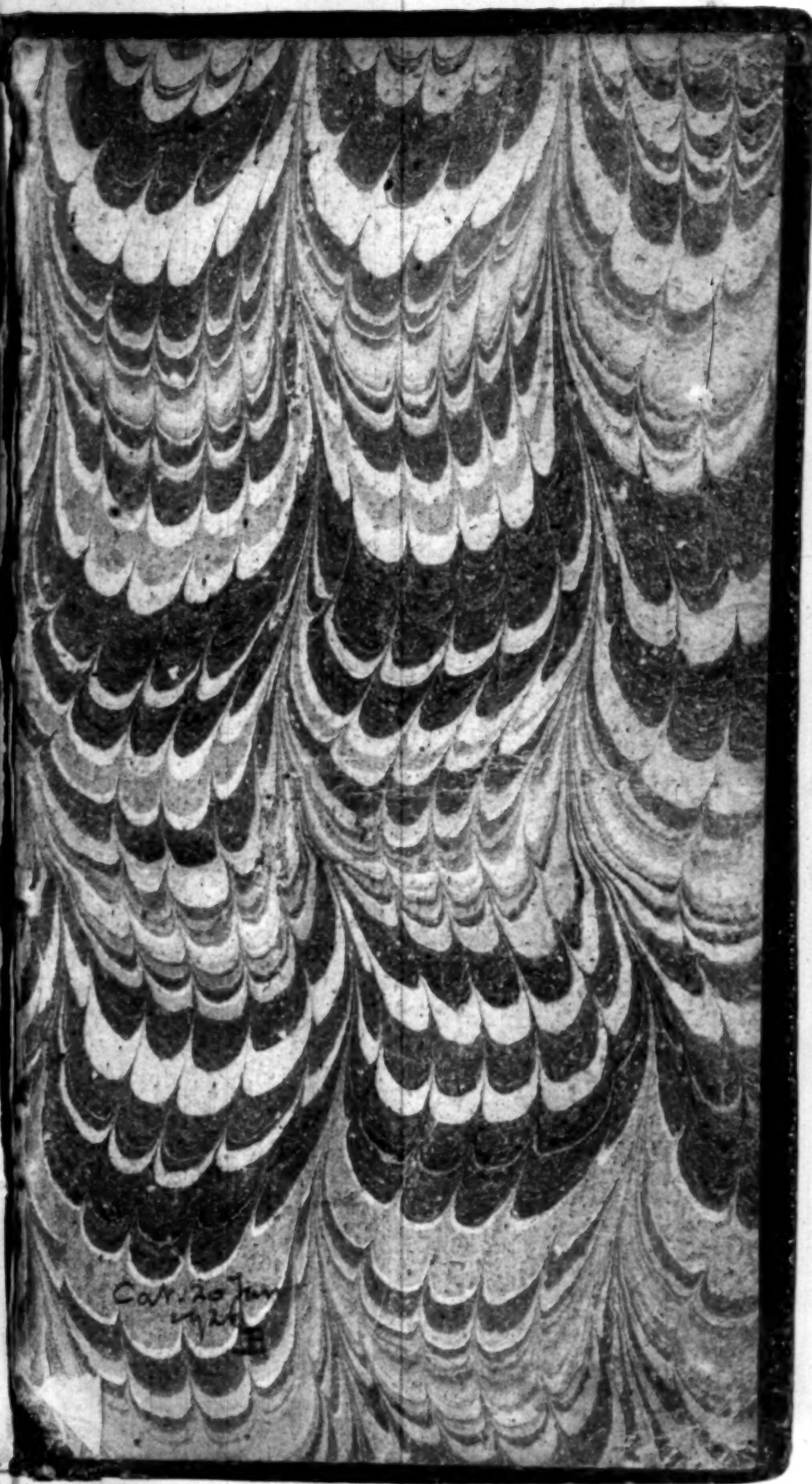
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